

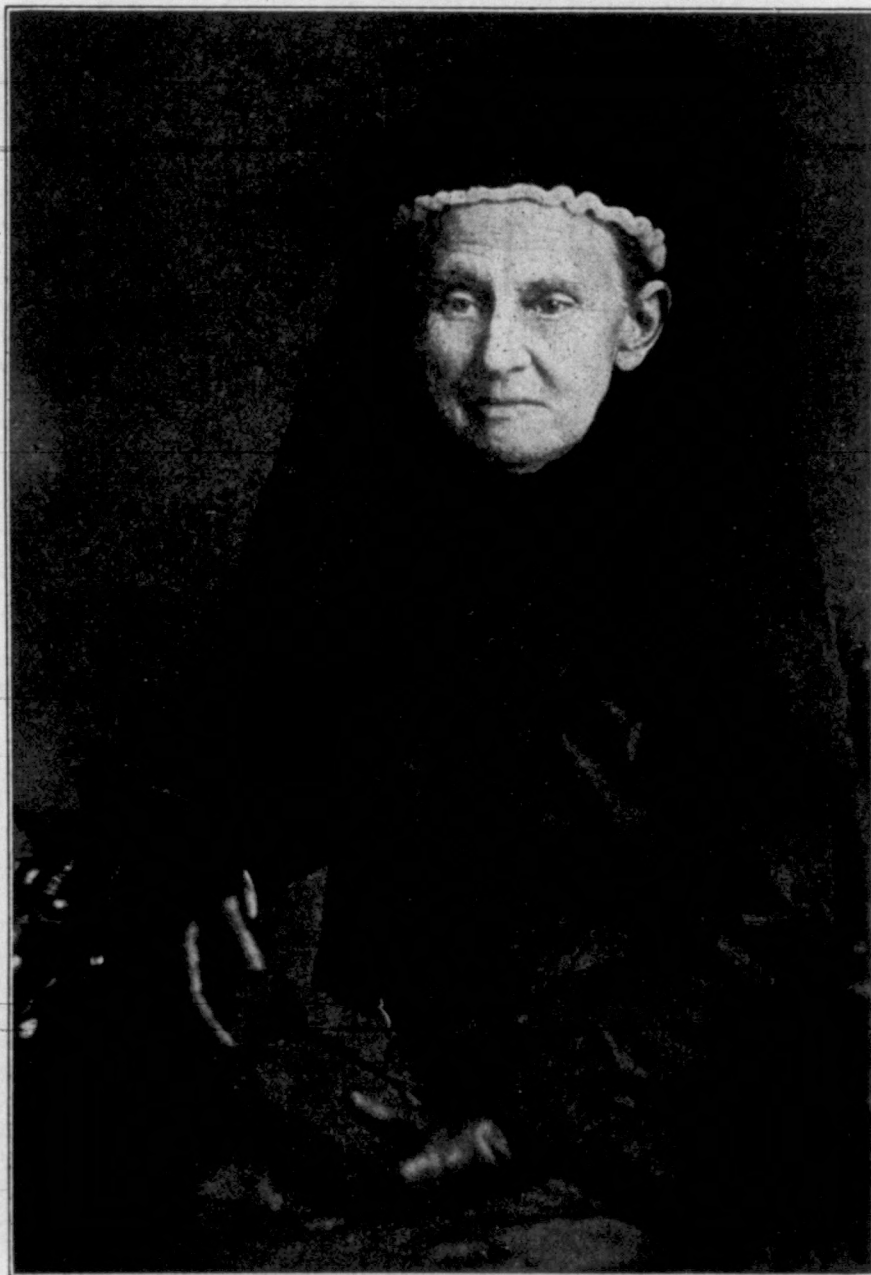
# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME L

JACKSON, MISS., March 29, 1928

NEW SERIES  
VOLUME XXX. No. 13



MRS. JOHN LIPSCOMB JOHNSON  
First President of the Baptist Women's Work in Mississippi, 1878. And  
still with us.



STATEMENT OF REV. ARTHUR J. BARTON,  
LL.D., CHAIRMAN, COMMISSION ON  
SOCIAL SERVICE, SOUTHERN BAPTIST  
CONVENTION,

Made at Prohibition Conference, Mayflower Hotel,  
Washington, D. C., February 28, 1928

The object and purpose of this conference should commend themselves to all patriotic, liberty-loving Americans. No political party or candidate has any right to ask for or expect the support of the American people that does not stand unflinchingly for upholding and enforcing every provision of the Constitution and all supporting legislation. This principle in no way affects, alters or abridges the right of any party, candidate or citizen to advocate and seek the amendment or repeal of any part of the Constitution by proper and legal methods and procedure.

When any part of the Constitution is under attack and is sought to be nullified by circumvention or indirection all brave and honest men and parties will rally to its support. To do less would prove oneself cowardly and lacking in the fundamental virtues of citizenship. The only alternative of supporting the Constitution as it now stands is nullification, and nullification is treason. Now that men are aspiring to the highest office in gift of the people whose acts and preachments commit them to the policy of nullification it is time for all good Americans of whatever party or section to declare their loyalty and devotion to that portion of the Constitution which is under attack, namely, the Eighteenth Amendment, and to serve notice on all political parties and candidates that no party or candidate can or will receive their support at the ballot box whose loyalty and devotion to any part of the Constitution are subject to question.

This is the paramount issue of the approaching campaign, made so, not by the friends of the Constitution, but by its enemies, who have thrust forward their insistent demands that the Constitution be made a "scrap of paper". We now **defy the enemy and next November will overwhelm them in utter defeat.**

Let all parties and candidates accept the challenge of the nullificationists with a straight and strong declaration for the defense, support and enforcement of the Eighteenth Amendment and all supporting legislation and let those who fail so to do go down in defeat under a tide of ballots cast by Americans who love Country more than Party. If party lines and alignments are broken let them be broken. That portion of the Constitution which was enacted after a century of education and effort, which received the approval of a larger majority than any other portion, ever received and which embodies America's greatest achievement, must not be betrayed at the hands of self-seeking, time-serving politicians or parties. The overwhelming majority of the American people must not and will not surrender to bootleggers or their patrons and apologists. We have stricken from us the shackles of the most galling bondage we ever endured. We will not now return to that bondage either openly or covertly at the behest of any man or party willing to betray the highest interests of the people and to **destroy the most sacred and solemn fundamental of Government for political pelf and pre-ferment.**

Speaking on behalf of the great section and great people whom I have the honor to represent I speak confidently when I say that in this vital matter they have put their hands to the plow and will not look back.

The charge is sometimes brought against Baptist papers that they foment discord in order to increase their circulation, as everybody runs to see a fight. But take it from one of the editors that one of the problems that a paper has is to keep the peace and prevent hurtful discussion on the part of those who must free their minds.

THE PASTOR—PREEMINENTLY THE NEW  
TESTAMENT STEWARD

Eldridge B. Hatcher

The New Testament doctrine of Christian stewardship is that God confers upon spiritually-minded believers certain spiritual possessions which they must use for Him. It does not seem to refer primarily, or directly, to such material possessions as money, time, natural talents, etc., which unbelievers, as well as believers, may acquire. Bible stewardship deals with the spiritual element in Christian living.

The outstanding steward—according to the Scriptures—is the pastor. Nearly all the New Testament stewardship passages refer to him. The New Testament does call the Christian layman, also, a steward (I Peter 4:10), but the pre-eminence in stewardship is given to the pastor.

What is the trust which is committed to the pastor as God's steward? The Gospel. Paul declares that fact prominently in his epistles. Christ himself, in Luke 12:42, seems to announce the same fact. In that passage he seems to teach that Peter (to whom He was then speaking) and the other apostles should be faithful and wise stewards of the gospel. Paul, in I Cor. 4:1,2, in speaking of himself and Peter and Apollos, thus writes:

"Let a man so account of us as ministers of Christ and stewards of the mysteries of God. Here, moreover, it is required in stewards that a man be found faithful."

This "mystery"—which God has kept hidden for centuries—was that the gospel was for Gentiles as well as for Jews,—that is, for the whole world. In Eph. 3:2 and Col. 1:25, Paul again speaks of his stewardship of the gospel. In writing to Titus (1:7) he says:

"For the bishop must be blameless as God's steward . . . holding to the faithful word which is according to the teaching . . ."

In the above passages Paul plainly teaches that the pastor is God's steward and that the trust committed to him is the gospel.

What then must the pastor, as God's steward, do with this gospel. Spread it. Spread it throughout the world. That is what the gospel is for. Paul understood that the gospel was placed in his hands to be spread among the nations. Christ, just before His ascension, placed this gospel in the hands of his apostles and bade them carry it to the uttermost parts of the world.

How gloriously they went at their stewardship task! On the wings of the wind, as it were, they went over Asia and Europe bearing the Good News until, even in that generation, the banner of the Cross was waving triumphantly over nearly every portion of the then known world.

Ah, that was a stewardship transcendently sublime! That is the stewardship note that is most loudly sounding from the New Testament today,—and sounding to pastors. The pastor's missionary stewardship is his supreme challenge and test. Phillips Brooks says that the missionary idea "is the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is a mangled and imperfect thing. The glory and the heroism of Christianity lie in its missionary life."

Our Southern Baptist people are waiting for the pastors to start the world-movement. It does look as if the pastors, as God's stewards, hold in their hands, at this moment, the destinies of Christ's world-program.

A telegram from Dr. Everett Gill to Miss Lackey indicates that he will be unable to attend the State W. M. U. Convention. It will be a great disappointment not to hear him as he is kept away by a conference with a Baptist from Hungary. But there is a fine group of speakers on the program who will delight all who come.

FROM CHILE

My Dear Brethren:

Do we still need Missionaries in Chile? In Yumbel, Chile, there is a statue of a noted Catholic called St. Sabastian. On the 21st-23rd of January, every year, people from most every community in Chile make a trip to worship and make an offering to this dead saint. They come to this place by the thousands; the railroads make special arrangements to care for the people. I have seen them going in freight cars. One of the leading daily papers of Chile sent a special correspondent there to gather the news. The following testimonies were copied from this paper. When you read them, you are more able to appreciate the words of the Psalmist, "Why do the heathen rage, and the people imagine vain things?"

Jose Hosa Montero, Santa Fe, Chile, reports that in July, 1926, his little daughter, Mary Raimunda, thirteen years of age, fell sick with epilepsy. For three days, it was believed that she would die. The people pleaded with me to call a doctor, but my financial condition was such that I could not. After my daughter had had three attacks, I dreamed that I had made an offering to St. Sabastian, altho I did not owe him anything at that time. I told my wife about it the following day. We both pledged ourselves that we would carry our daughter to Yumbel and pay a certain sum of money, if our daughter might recover. A curious thing happened—our daughter was healed that very day. We are now fulfilling our promise.

Juan Vidal de Rife testifies that her niece had a very serious case of sore eyes. She consulted the best doctor, but he failed to help her. Someone recommended that she pray to some saint for help. After praying to St. Sabastian, her niece's eyes were healed. When prayers were first made, her niece could not see. We are here to worship, and pay our vow to Father St. Sabastian.

Salvador Lara reported that he planted his crop and that it was growing splendidly, when the worms began to destroy all the crops in the neighborhood. The people did all they could to destroy the worms, but it was all in vain. The worms had reached my crop, and would have destroyed it very quickly, but I remembered St. Sabastian, and prayed to him for help, which resulted in the death of the worms. I made a good crop, which surprised all my neighbors. Do you wonder that I have come to pay my vow to one who so marvelously protected me and mine from hunger?

Jose Vicente Molina came to pay his vow, because St. Sabastian had saved his cattle from a terrible disease which had killed almost all the cattle in the community. His cattle fed with the rest of the cattle of the community.

Petronila Melgarejo visited the noted Saint to pay a double vow which she had made some two years previous. She had been sick of a dreaded disease for thirteen years, and the very days in which she made the double vow, she was healed immediately.

Maria Blanco went to pay her vows to the noted Saint, and the train was so crowded that her baby, four months old, died—smothered to death. This occurs most every year—a similar thing.

I repeat the same question: Do the people in Chile need the Gospel, more Missionaries to tell the true Story of Jesus and his power to save. Rom. 10:9-15; Jer. 8:22. In this task of ours, may we adopt Everett Hale's motto: "Look up, and not down; Out, and not in; Forward, and not back; And lend a hand." Do not forget us; we are counting on you. God bless our brethren. It requires only two cents to bring us a note of cheer.

Sincerely yours,

—Jas. W. McGavock.

Casille 3388,  
Santiago, Chile.



## Housetop and Inner Chamber

Rev. B. F. McPhail held a good meeting last week at Florence, Ark.

Next year's S. S. and B. Y. P. U. Convention comes to Jackson.

There are said to be 22 Roman Catholic Colleges in the South and eight theological seminaries.

It is said that in proportion to the number of men engaged in the World War, New Zealand lost eight times as many as Belgium.

Brother S. D. Butler says he had 75 per cent of his members present at New Montpelier and a book goes to him according to promise.

Shakespeare said, "Conscience makes cowards of us all". That depends on your point of view. Conscience ought to keep men from playing the coward.

The Methodists have turned Whitworth College at Brookhaven over to Millsaps College of Jackson, to be managed by one board of trustees and under one president.

Dr. Shelton G. Posey of Coliseum Church, New Orleans, will assist Pastor J. L. Boyd and the Magee Church in a meeting beginning the first Sunday in June. They could get no better help than Posey.

In another column of this week's Record will be found a partial list of books belonging to the library of the late Dr. S. L. Morris. Mrs. Morris offers them for sale reasonably to those who are interested.

Dr. E. C. Dargan since retiring from editorial work with the Sunday School Board is making his headquarters temporarily at the Seminary in Louisville, finishing his third volume on the History of Preaching.

Pastor Ben Cox, of the Central Baptist Church, Memphis, is convalescing at the Baptist Memorial Hospital after an operation for double hernia, performed by Dr. R. L. Sanders on March 12th. Glad to report he is doing well.

J. R. G. Hewlett says: "Rev. W. A. McCain, Carrollton, Ala., was once pastor in Meridian, Miss., and at Kentwood, La., while I was at Osyka, being my neighbor pastor. He is a good preacher and also pastor and could be located in Mississippi again."

A poor little American girl recently got world-wide publicity by becoming number three in the string of wives of a Hindu. She had to go through a process of "purification" to get into the harem. She must have been in a bad fix. Over here they go through the muck of a divorce court to get this sort of publicity.

The Lectures delivered by Dr. J. T. Henderson, Brotherhood Secretary of Southern Baptists, delivered at the Baptist Bible Institute, have been published by the Sunday School Board and sell at 50c. There are three lectures on The Preacher from the Layman's Point of View. Every preacher ought to know how he looks to a layman.

The Eugenic Society discovers that children of ministers and missionaries show a high average in character and ability. Bless your heart, U. Genie, the world has known that a long time. And this same society proposes that special family allowances be given these people. Now, Eugie, why spoil a good thing. Jesus said, Blessed are ye poor, but lots of folks don't believe it yet, but still think the way to make the world better is to relieve somebody of poverty and hard work. What fools ye mortals be. This U. G. Sassiety would do better to go to raising potatoes.

The best witness to the gospel is the whiteness of the soul. Whosoever abideth in Him sinneth not.

The testimony to Christ brings the test of money among Christians. Jesus said, "Give and it shall be given unto you".

The Baptist Courier publishes news from China to the effect that Marshal Feng Yu Hsiang since his stay in Moscow has abandoned his Christian faith, quoting him as saying, "I have no God and no Christ". If this is true, it will be a great grief to many. Some of our missionaries have in former years been associated with him and had genuine admiration for him.

The world is getting better; the world is getting worse. There are some who say the first; others the second. Here is what a senior in Yale says, "Not more than ten per cent of the average student body is religiously minded". The President of Oberlin College says, "A survey of 1,000 students showed 800 passive toward religion, 100 agnostic or atheistic and 100 actively religious. There is yet much land to be possessed."

Some of the brethren in Arkansas are calling on Brother Compere to give the name of the woman who took two pages and more of the Advance recently to tell the world that she was called to preach. But Brother Compere is shy on that and advises the sister to lie low and conceal her identity. One of the brethren guesses that her name is Susan Dusenberry.

An exchange says that for the re-awakening of missionary enthusiasm there is needed "a new interpretation of the philosophy of missions". No, brother, you are wrong. There is needed a new vision of God. Read the sixth chapter of Isaiah. When that preacher saw God, he saw himself in a new light; he saw the people a generation of uncleanness, and he said, "Here am I, send me".

The Federal Council of Churches has inserted a provision in its Constitution, according to The Baptist, declaring that it shall exercise no authority or power of control over its constituent denominations or over the local churches. Now isn't that generous! Why we are like the Jews who said, "We were never in bondage to any man". But it is assuring to have these gentlemen announce the emancipation proclamation.

Brother J. H. Lane says: "Last week Dr. W. B. Riley, of Minneapolis, and Dr. T. T. Martin, from everywhere, had a debate with some modern evolutionist in the city of New Orleans. And some of those who heard it said it was something like the man who was killed by a bear in the West, and his people wired to ship his remains home, and a message came back, 'No remains. Killed by a bear.' So with the debate, when Martin and Riley got through there were no remains of the other fellow."

The Alabama Baptist has some fine things to say about Religious Liberty Subverted, objecting to five infringements as follows: Appropriation of tax money to sectarian institutions, enforced reading of the Bible in public schools, forcing children to attend public schools and forbidding their attendance at church schools, intimidating others in their forms and modes of worship, and finally creed making with penalties. With all of which we are thoroughly agreed if by penalties is meant physical penalties, but if it is meant that a church cannot say who may be a member, or partake of the Lord's supper; or that a convention may not say what sort of missionaries or other employees it will have, that is another matter. More light!

Pastor J. D. Franks, of First Church, Columbus, says in reference to their decision to build a \$100,000 Sunday School plant:

"I am very happy in the constructive, forward-looking move our church has taken. It is my hope and belief that this effort upon the part of the church will not only not hinder, but actually help in our support of the Cooperative Program. Certainly in the long run it will mean much to our denominational program throughout the state and the world."

The new educational building will take care of 1,500 to 1,800 people, including special arrangement for 500 Baptist girls in the M. S. C. W. The decision was reached by the church Sunday, the 18th, with a large congregation present, voting heartily and practically unanimously. Dreams do come true—when the Lord inspires the dreams.

The "Comity Conference" has decided that one church for every 1,000 people in any community is a plenty and this church should include all who profess to be Christians irrespective of what they believe or practice, only provided they are all the same color and speak the same language. Now ain't that funny? To be perfectly frank, we had rather worship in fellowship with a man who spoke the truth in Chinese than with a man who spoke what was false in English. Give me a church whose members are as black as the "ace of spades", whatever that is, and believe in Jesus Christ as the only begotten Son of God, rather than one whose immaculately white manicured fingers refuse to sign a statement expressive of faith in the Bible as the Word of God. It is the truth we are after and not the whether your eyes are apple-shaped or almond-shaped.

### BAPTIST WORLD ALLIANCE

By all indications this is to be the largest and most representative gathering of Baptists ever brought together. Mississippi Baptists will want to be represented in a generous way. Coming, as it does, in June and at Toronto, the time and place will allure with great strength. That is the great vacation land of America and June is a beautiful month.

The meetings will be in the International Exposition grounds and buildings, on Lake Ontario, said to be the most beautiful exposition equipment in America.

The Executive Committee of the Southern Baptist Convention has appointed a sub-committee on transportation and arrangements. Dr. H. C. Moore, Dr. L. R. Scarborough and myself. It is my duty according to the division of labor and responsibility which the sub-committee made, to arrange things for Mississippi. As much nearer the base and more able to do the work acceptably, I have asked Dr. R. B. Gunter to act with (and largely for) me in this connection. He has consented.

The official route for Mississippi Baptists will be the Illinois Central to Chicago, thence Michigan Central to Windsor, thence Canadian Pacific to Toronto. Returning, we will have a stop-over at Niagara Falls, thence Michigan Central to Chicago, thence, Illinois Central to destination. This is the most attractive trip available to us and is not expensive. Round trip rates by rail will be published right soon. The official roads will provide through Pullman cars so that there need be no change of cars from New Orleans to Toronto.

Dr. R. B. Gunter, Secretary, will be in touch with all details of the plans as rapidly as they are developed, and Mississippi Baptists will have from him a fine and gracious service in this matter.

Let's go, in large numbers. Hotel rates and arrangements not available yet. The Toronto Committee is delayed in this, but no doubt working on it.

—H. L. Winburn, Chm.  
For Central District.



## Editorial

### NOBLESSE OBLIGE

No, we don't speak French. We acknowledge that we have tried it with very unsatisfactory results. But there are a number of French phrases that have been adopted into our common speech, more than many are aware of, which aptly express some of our ideas. By the way, it is significant that most of our military terms come from France. But that is not what we are discussing now.

Here is the Bible equivalent in speech of the idea expressed in the words at the head of this article, which you don't have to pronounce unless you want to—and know how: The Bible says: Whom thou wilt do well to set forward on their journey "worthily of God." Notice the words, **worthily of God.** And then read right on in the next verse, "Because that for the sake of the Name they went forth, taking nothing from the Gentiles." We, therefore, ought to welcome such that we may be fellow-workers for the truth.

The phrase, *Noblesse oblige*, indicates that the people who use it or to whom it is spoken belong to a genteel class, to the nobility, to those in whose minds and breasts noble and worthy aims are at home, who cherish high and pure ideals; to whom what is honorable is dearer than life itself. It means that these people are actuated (say motivated if you belong to the upper tenor) by knightly principles; and who spurn what is sordid and mean and low. It means that these people refuse to be, cannot be, influenced by any motive that is not high and worthy. This because they have noble connections and antecedents. The blood and spirit of nobility runs in them. The name of the family or clan or class is precious and held in high esteem, and they refuse to allow it to be trailed in the dust.

This idea has been potent in preserving people from falling, and has urged them on to acts of heroism. And this is the idea that John in his third epistle is asking us to incorporate into our Christian conduct. It is far and away mightier than any earthly connections, for he says we are to do this "worthily of God." There is nobody so highly born as one who is born again, born from above. There are no children of princes or kings who can claim such lineage as the children of God.

It is to this Paul appeals in Philippians: "That ye become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world holding forth the word of life."

All through the New Testament it runs, but look again at this verse in the third Epistle of John: "For the sake of the Name they went forth." His Name; their Name; our Name. John doesn't call the Name. It was unnecessary. It was almost too precious to utter.

And when He hung upon the tree  
They wrote that Name above Him  
That all might see the reason we  
Forevermore should love Him.

What is John asking us to do that we should be true to the Name, that we should behave worthily of God? He is talking about our support of those who went forth as missionaries taking nothing of the Gentiles. He urges that we shall "set them forward on their journey." All of this is that we may be "fellow-helpers for the truth."

There can be but one interpretation to this exhortation: That we are to cooperate in the support of those who carry the gospel to others, that we are to do it for the Name's sake, and that we are not to do it in a niggardly way, in no half-hearted, left-handed fashion. We are to do it "worthily of God." When that is said the

highest standard is reached, the deepest motives are touched. It is a task worthy of all our energies and sacrifices. There is no other business on earth that is comparable to it. All other business on earth should be made contributory to it. Brother, let's do this work "worthily of God."

### FEAR MAKES HYPOCRITES

Recently in these columns, it was shown that fear may make, and sometimes does make, cowards. If this were the worst, we might pity the victim of fear, and it would end with that. But it does not end here in most cases. The victim of fear more often becomes a hypocrite. We may pity or despise a coward, but every moral sense puts its condemnation upon the hypocrite. And hypocrisy is the product of fear. One cannot allow himself to be controlled by fear and be honest. To be afraid to do right, to be led to do wrong by fear of injury to one's own skin leads straight to hypocrisy.

This is why politics and religion are both the fertile gardens in which the poisonous weeds of hypocrisy are grown the thickest and rankest. Jesus met them, and had to contend with both of these in his earthly ministry. It would be a profitable study to look this up in the gospels. Religion and politics were closely associated, perhaps it would be right to say they were badly mixed in the people Jesus had to deal with.

You will recall the words of Jesus about Herod when certain Pharisees said, "Get thee out, and go hence: for Herod would fain kill thee." He replied, "Go and tell that fox, etc." Jesus knew men. Recall also the words of the wily old priests, when, after the raising of Lazarus, they saw the people falling away to Jesus: they said, "If we let him thus alone, all men will believe on him, and the Romans will come and take away both our place and our nation. Notice "place" was first; "they will take away our place." They were afraid of losing their jobs. They were like some modern politicians, afraid of what would happen when the bosses of the interests found their business was being threatened. It was not a question of who or what was right; not whether what Jesus did was good or not; not whether he was indeed the Christ or not; but what effect it would have on those holding the office or the job. Their pretensions of patriotism was the rankest hypocrisy. Fear makes hypocrites.

The same truth comes out in the effort of the Pharisees and Herodians to ensnare him with the question about tribute to Caesar. Mark says they "feared the people," and Jesus saw their hypocrisy. Hypocrisy is taking a certain position through fear and then trying to justify the position on false grounds. A man who is trying to maintain himself in office or to secure office, whether he be legislator or sheriff or governor, by looking to see what the people want or think, rather than what is essentially right and really for the common good is a coward and a hypocrite.

It was reported of a judge in a certain district in Mississippi that he said there was no use trying to enforce the prohibition law, because the people didn't want it done. If that was true of him, he is a disgrace to the bench and to the cause of righteousness. A man who apologizes for failure in office by putting the blame on people is a plain hypocrite.

But politics is not the only garden in which hypocrisy grows. Religion is fertile soil and congenial climate for its production. When Jesus sent out the twelve he strictly cautioned them against being intimidated, that is controlled by fear of harm to themselves. "Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." The only cure of the fear of man is the fear of God. And in Luke our Lord is recorded as saying to the

disciples: "Beware of the heaven of the Pharisees which is hypocrisy. . . . Be not afraid."

The pastor who is afraid to tell the people the truth is unworthy of his office. The preacher who trims his message to suit the popular demand is a hypocrite. The church that is afraid of the world, and feels that it must adapt its message or ministry or doctrine or practice to meet any popular appeal or prejudice is no church of Jesus Christ, a counterfeit of Christianity. This has always been the chief danger of the church and was never more so than today.

A pastor in Mississippi once cautioned his boy about his conduct, saying, "What would people think about a preacher's son who did that?" He received a somewhat indignant reply: "What do you think I think about what the people think?" Due consideration ought to be given the opinions of others, but right or wrong, truth or falsehood are determined by the judgment of God.

### RELIGIOUS AUTHORITY

(From an Editorial in The Baptist of Chicago)

Stanley Jones in his new book, "Christ At The Round Table", takes up for discussion the old question of religious authority, and he chases it like a dog chasing his tail around the circle which men have traversed through four centuries of controversy, and comes to the conclusion, naturally, like the exhausted dogs and tired debaters. Is ultimate religious authority found in the Bible, the Church or the Christian consciousness? It is found, says Mr. Jones, (speaking in the amicably synthetic spirit of the times) in the concurrent testimony of all three. Then why worry? Let the dog chase his tail around the circle to his heart's content. Wherever his tail is at any moment, it is within the circle, and the same thing is true at every new point of observation.

### Ultimate Authority

We have re-published the above extract not because we are in any wise in agreement with the position taken by the editor of The Baptist, but for the reason that we desire to be perfectly fair in discussing the subject; for the further reason that this is a question which all Christians must face frankly and try to settle right. We want our readers to be acquainted with what a representative advocate has to say on this question of authority in religion; and this article, presumably by Dr. Earl, is representative of its class and written by one of its ablest advocates.

The question of authority in religion is fundamental and is one of the first things which Christians ought to settle. Religion is essentially a recognition of the authority of God in our lives and in the world. Without God there is no religion, though there may be some sort of philosophy. Given God, and authority is inevitable. All Christians are practically agreed that the authority of God is voiced in and exercised through Jesus Christ. To Christians, God is the God and Father of our Lord Jesus Christ, that is the one who is made known to us and comes in contact with us through him. And we all have access to God in one Spirit through Him.

God who at sundry times and diverse manners spoke to our fathers through the prophets, hath in these last days spoken to us in his Son. Now the question is as to how this authority is exercised in us and over us. Is it through Christian consciousness, or through the church, or through the Bible? Or is it as the editor of The Baptist contends, in the concurrent testimony of all three? Now our answer is that there is no such thing as "the concurrent testimony of all three." Hear it again, There is no such thing.

What is Christian consciousness? Whose Christian consciousness? If this means the individual's sense of truth and right, then certainly there is no agreement here. Its judgments are as varied and variable, and numerous as the



number of people consulted. It is of the very essence of law that it is universal, allowing for no class legislation. It is of the very essence of truth and righteousness that they are eternal and invariable. Now if one man's "Christian consciousness" leads him to pray to saints and another's forbids it, are both positions true and right? You may follow this through the ordinance of Baptism and every act of obedience to God on the part of a Christian. Does this same truth change color like a chameleon, depending on what person it is on? That is not authority which contradicts itself every time it turns around.

And then as to the authority of the Church: we are in a worse fix than ever. We cannot even agree on what is the church. Which church? Where is it? When has it spoken? What has it said? You are immediately in the midst of confusion, and where is the man who is going to get us out? Is it the Catholic church? Which Catholic church? Several are called so. Do you spell it with a big C or a little one? Is it visible or invisible? Is it local or general? Is it the church of today, or yesterday? How are you to recognize the authority of the church if you don't know where it is, nor what it is?

And as to the "concurrent testimony of all three". There is no such thing. They do not concur, and never have. The Christian consciousness of some revolts at the testimony of some churches so called. When they differ, which takes precedence or prevails? To which church does the editor of The Baptist listen? With which does his Christian consciousness concur? Which submits when the consciousness and the church are in conflict? And nobody will question that they are often in conflict. This concurrent testimony of all three is a pure myth, a creature of the imagination, never discovered on earth, due to the limitations and aberrations of the consciousness and the fallibility of the church, whatever we decide that is.

Is the best we can say about the religion of Jesus that it is like a dog chasing its tail, never catching it and never getting anywhere? Are we to be ever learning and never coming to the knowledge of the truth? Is there no reality in truth? Is there no finality in what is right? Must we turn away from religion to philosophy or science if we expect to find the truth? Or, are we like Pilate to throw up our hands in despair of there being such a thing, or of our ever attaining it, and say, "What is truth?"

There is more to be said on this subject, but ye cannot bear it now.

#### MRS. J. L. JOHNSON

In November, 1878, Mrs. John Lipscomb Johnson, wife of the Professor of English at the University of Mississippi, at Oxford, received a letter from Dr. H. A. Tupper, Corresponding Secretary of the Foreign Mission Board, informing her that a Central Committee for Missionary work was to be organized by the Foreign Mission Board among the women of Mississippi, and requesting her to act as President of this Central Committee, and Mrs. A. J. Quinche as Corresponding Secretary. A "working majority" was to be chosen from the Oxford Baptist women, and others from the State. Mrs. Johnson, Mrs. Quinche, Mrs. W. H. Carothers, Mrs. Z. T. Leavell, with two or three others, and six others were found in the State ready to serve. These began women's organized work in Mississippi. Mrs. Johnson had a houseful of little children, including a six-months old baby, but she accepted the responsibility. The desire and purpose, as outlined by Dr. Tupper, was to form a missionary society in every church, and to this the Committee worked, chiefly by correspondence, on which they paid the postage. The object, as stated, was "to interest the women in Missions", and even the casual observer may see that this has been accomplished. Gradually, the work took form, so-

cieties were organized and began to contribute to missions, and to a small expense account for the Central Committee. After eight years, the headquarters of the Central Committee was removed to Jackson as a more central location, and the officers resident in Oxford gave place to those living in Jackson. During the years that followed, the first president of Woman's Work in Mississippi found much time for her Master's service. At her knee, her children became familiar with Scripture story, and again and again heard her faithful voice as it completed the yearly reading through of the Bible. In her life they saw the application of the principles the Bible taught. Now mature men and women, they rise up and call her blessed. She has never declined any opportunity for active Christian service that has presented itself, and these opportunities have been many, perhaps because of her native ability and acquired culture. She was for many years the honored president of the Woman's Missionary Society of Clinton, regarded with devoted affection and respect by all her co-members, and retiring from this position of her own will. At the election of officers for 1928 by this society, a new office, that of Honorary President, was created, and Mrs. Johnson was unanimously elected to fill it.

Dr. Robert E. Speer says there is need of 100,000 physicians in non-Christian lands today.

Mrs. J. W. Fikes, of Lake, says she has enjoyed The Record for 25 years and will to the end.

It is said that England's drink bill in four years time about equals the total value of England's farm lands including all improvements.

Rev. D. L. Mitchell passed away at the home of his daughter, Mrs. Stallworth, at Cuba, Ala., March 18. He was for a while an honored pastor in Mississippi.

Northern Baptists suffered a property loss by earthquake in Japan of over half a million. Something over \$300,000 extra has been contributed to replace the loss.

Brother Auber J. Wilds goes to the Baptist World Alliance in Toronto at the expense of loving friends who contributed the necessary amount. He is eminently worthy.

This week The Record appears with fifty per cent more pages than usual. This is necessary occasionally to catch up in publishing the accumulation of good things that come our way.

Pastor Charles F. Hinds writes: "The revival meeting of the Amory Baptist Church begins April 8th. The preacher is Brother J. E. Byrd, our State Sunday School Secretary, and the singer is Brother Walter B. Seal, who is connected with a famous school of music at Lawrenceburg, Tenn."

A debate between students of Jackson College and students of Alcorn College last Friday resulted in victory for Jackson College, who maintained the affirmative in the proposition that Congress should enact uniform marriage and divorce laws for all the states. The speeches showed good thinking and careful preparation.

The First Baptist Church of Corinth began a two weeks evangelistic meeting March 25. Pastor T. W. Young is doing the preaching and the local choir directing the singing. This is the third meeting Dr. Young has held with the First Church during the six years of his pastorate. All the churches of Corinth are conducting simultaneous meetings, and the pastor of each church doing the preaching.

Editor Gweltney says The Christian Science Monitor, a daily paper, was originally supported by voluntary contributions, but is now clearing \$100,000 a year, repaying all advances. The editor, Dr. Abbott, expresses surprise that Baptists have not started a daily paper.

It is said that Parkview Church, Shreveport, will hereafter in granting church letters, accompany the letter with the owner's record of church attendance and contributions. Don't know anything that would make some people more angry. But some folks will doubtless be mad when they face their records in the judgment day.

Dr. J. L. Johnson, President of Mississippi Woman's College, was painfully injured in an automobile accident last Saturday. He was taking several of the college girls to Leakesville and was meeting another car on a curve in a sand bed. His car was in a rut and finally when the car got loose from the rut it crashed into a tree on the side of the road. None of the girls were appreciably hurt, but Dr. Johnson suffered a fractured rib and a knee cap was broken, much as the other was broken two years ago. He will have a painful hospital experience for a while, but it is thought will suffer no permanent injury.

Mr. Lee H. Battle is General Chairman of Entertainment Committee for the Southern Baptist Convention to be held in Chattanooga, May 16-20. He urges that all who expect to attend the Convention send their names to him at Memorial Auditorium in Chattanooga that proper arrangement may be made for taking care of you. He says: "The committees are actively at work and everything is being done to properly provide for the comfort and entertainment of all who may attend this Convention. Headquarters have been established in the main auditorium building and the machinery is all in motion. It is our aim and purpose to leave no stone unturned to make the coming session the very best that has ever been held."

The face on our front page is that of Mrs. J. L. Johnson, of Clinton, who was the first president of the Woman's Work in Mississippi fifty years ago and still active in the W. M. U. The W. M. U. is celebrating the fortieth anniversary of their Southern Baptist Convention organization and the fiftieth anniversary of their State organization. Mrs. Johnson, Julia Anna Toy, was born in Norfolk, Va., in December, 1841. We are not telling her age; but she is still deeply interested in all Christian work and a participant in it. She has all her life been a close Bible student, and knows the Book and loves it as the pure Word of God. She knows the original language of the New Testament, and still teaches the scripture lessons in the W. M. S. There is no finer Christian character in all our acquaintance, and her presence is a benediction wherever she goes. She hopes to attend the W. M. U. Convention in McComb.

Dr. C. C. Carroll of New Orleans made us a brief visit one day last week. He is pastor for half time of a church at New Sight, Lincoln County.

Mormons in the United States increased from 403,388 in 1916 to 487,900 in 1926. In Mississippi there was a decrease, dropping from 1,622 to 1,508.

The cry of tainted money was recently raised against the Anti-Saloon League because money was given by a man from whom his wife had recently secured a divorce. Nobody ever complains about tainted money of the liquor men, for there isn't any other kind. Who was it said if a dog bites a man that isn't news, but if a man bites a dog that goes on the front page?



## THE LIFE OF JOHN BUNYAN

"A tinker out of Bedford,  
A vagrant oft in quod,  
A private under Fairfax,  
A minister of God—"

Thus is the subject of our sketch characterized by Kipling in his poem, "The Holy War". And the characterization is literally true, as John Bunyan rose from the lowly walks of a tinker, the vocation of his father before him, to that of one of the most popular ministers and effective preachers of the seventeenth century.

John Bunyan was born amid humble circumstances in Elstow, near Bedford, England, in 1628. His father was a mender of cooking utensils, and the son was taught the same trade, which he followed for a time, being called "the Bedford tinker". It appears that he had but little religious influence in the home of his youth, and poor opportunities for securing an education, but he managed to learn to read and write. In fact, little is known of his boyhood days. It has been generally taken for granted that his early life was loose and profligate on the sole grounds of his terrible self-accusations in after years, when, in the height of his religious fervor and Puritan strictness, he looked on dancing and bell-ringing as deadly sins. But there is no good reason for believing that he was really a bad character. Though he tells how he was thoughtless, and given to swearing and Sabbath breaking. At the early age of nine he became interested in things religious, but was not converted till fifteen years later, at the age of twenty-four.

## His Army Experience

At the age of sixteen, John enlisted in the army, probably on the side of the Parliament, as Civil War was then raging with the forces of Puritanism and Anglicism pitted against each other. The Parliament was championing the cause of the former, and the King, Charles I, was on the side of the latter. During one battle, it is said, a comrade who went forward in Bunyan's place was killed. Bunyan never got over the thought that in this way God had spared his life for some purpose.

## Marries and Settles Down

Returning from the army after perhaps less than two years of service, Bunyan married in 1648 or 1649, and settled in Elstow. Here two children—Mary, blind from her birth, and Elizabeth—were born. His wife was of humble circumstances like himself, but devout, and it was the influence of this little godly orphaned girl-wife and her two books that led him to Christ, and to a complete reformation in his life. She brought no dowry in money, but she brought a character and these two books: "The Plain Man's Pathway to Heaven" and "The Practice of Piety". These Bunyan sometimes read, with her encouragement, "wherein I found some things pleasant to me", he wrote later.

## Converted and Joins the Church

But Bunyan loved his sports, and was a dreadful blasphemer. One of his Sabbath diversions was playing tip-cat on the village green. It is related that he and a few companions were engaged in this sport on one Sabbath morning when the church bells began to ring. Interpreting the tones they seemed to say: "Wilt thou give up thy sins and go to Heaven, or keep thy sins and go to hell?" This made a deep impression on him, and attending church services later his conviction was deepened. Finally in 1653, Bunyan surrendered, and joined the Nonconformist body, of which his wife was a member, and two years later he moved to Bedford. Here his wife, to whom he owed so much, died. He joined the Nonconformist church (Baptist) at Bedford, whose pastor was a Mr. Gifford, affectionately called "the holy Gifford" by the villagers. (Some authorities claim that Bunyan became a Christian after coming to Bedford, being led to Christ by Pastor Gifford, who in all probability is "evangelist" in "The Pilgrim's Progress", and the en-

trance to the church there, "the wicket gate", and the Bedford jail, "the certain place where there was a den", and the River Ouse, "the river of death".)

## Becomes the "Tinker Preacher"

Soon after coming to Bedford, Bunyan began to preach, being "formally recognized" as a minister in 1657, and later became pastor of the church. Great crowds came to hear him. However, it was not for long, as Charles II came to the throne in 1660 and the "partial toleration" under Cromwell ceased. All Nonconformists were subjected to persecution under the strict enforcement of the Act of Uniformity when two thousand ministers were driven from their positions.

## Twelve Years in Prison

Bunyan was also caught in the sweep of this Act, indicted "as a common upholder of unlawful meetings and conventicles", and by the strong hand of tyranny flung into prison. After seven months of confinement, he was tried at Bedford and convicted. Judge Kelynge's sentence before whom he was tried runs thus: "You must be had back again to prison, and there lie for three months following; then if you do not submit to go to church (the State church of England) to hear divine service, you must be banished the realm; and that, if you should be found in the realm, without the special license of the king, you must stretch by the neck for it, I tell you plainly". The tall, strong-browed, sparkling-eyed, reddish-haired, firm-mouthed tinker with a veritable Pauline courage and calmness replied: "My Lord, I am at a point with you; if I were out of prison today, I would preach the gospel again tomorrow, by the help of God". He was cast into Bedford jail and with an unfaltering spirit through the long and weary lapse of time (1660-1672) he maintained his steadfastness for liberty of conscience and freedom of worship. Numerous "retrials" and "hearings" were had to see if his spirit had abated, but to no avail. After one such "retrial", and being returned to prison, he wrote: "So being delivered up to the jailer's hand, I was had Home to Prison". Truly for Bunyan, "Stone walls do not prisons make, nor iron bars a cell". But the place where he was imprisoned was, no doubt, bad enough. And by this time had become his home. The foulness, filthiness, and wretchedness of this same prison started John Howard, a century later, on his "circumnavigation of Charity". Toward the close of these dragging twelve years we hear the dauntless beatings of this old hero-heart: "I have determined—the Almighty God being my help and shield—yet to suffer, if frail life might continue so long even until the moss shall grow over my eye-brows, rather than violate my faith and my principles." His wife pleaded so powerfully in her husband's behalf on one occasion as to move the pity of Sir Matthew Hale. But the law was the law, and Bunyan was Bunyan. Until he would shut up, he must be shut in. Though during a part of this time he was allowed a degree of freedom. He invented a system of putting tags on shoelaces, and through the kindness of the jailer he was permitted to sell the laces to passers-by. By this means he was able to contribute to the support of his family, he having married a second time.

## Prison's Benefits and Release

Bunyan's imprisonment, as that of Paul's, added largely to his fame and usefulness. He had much time to read the books that were his daily companions, "Fox's Book of Martyrs" and the Bible. Besides, he wrote many sermons and tracts. The one entitled "Grace Abounding to the Chief of Sinners" is a masterpiece. "The Heavenly Footman", also, has great charm. On May 17, 1672, Bunyan was released with the freedom to preach the gospel. He became the popular preacher, and for three years thousands were blessed by his ministry. However, in 1675 he was again arrested and imprisoned in the town jail on Bedford bridge over the River Ouse,

where he remained for six months. His final release came about in the following way: In 1672, Richard Carver, a Quaker who had assisted Charles II to escape to France after his defeat at the Battle of Worcester, claimed as his reward the release of his co-religionists who crowded the jails of England. After much hesitation and haggling the king was shamed into compliance. All dissenters were included, and so Bunyan was lifted from the environs of prison walls and his feet set "in a large place". For the rest of his sixteen years of life no one cared to put him in prison again.

During the last imprisonment of six months in 1675 Bunyan began his immortal allegory, "The Pilgrim's Progress", which was finished in 1677. Within the first year after it was published its popularity demanded a second and third edition. This raised Bunyan to the place of a favorite writer and preacher in England. Another allegory of merit was his "The Holy War". One of the last treatises that he wrote was the one entitled, "Of Anti-Christ and His Ruin", in which he expresses in his own plain, positive, and luminous style scriptural doctrines respecting the papacy, sacerdotalism, and religious freedom which Baptists have ever maintained.

## His Rising Fame

The last fifteen years of Bunyan's life were spent in fruitful service. The common people heard him gladly, and in the higher circles, as well. King Charles II once asked John Owen how it was that he was so fond of hearing a tinker preach. "May it please your majesty", replied Owen, "had I that tinker's abilities for preaching, I would gladly relinquish all my learning". "All the middle counties heard of his fame", said Froude, "and demanded to hear him". It is said that in London thousands gathered to hear him before breakfast at a seven o'clock hour, where he went annually to visit the Baptist churches. If a day's notice were given of his coming to London, the church would be crowded to over-flowing to hear him.

## His Last Days

He died August 31, 1688, in his sixty-first year, at the zenith of his fame; and away from home. Starting out on a journey to London to oversee the proofs of his newest book (he wrote some 60 books in all), he made a wide detour to Reading on a mission of reconciliation. One of his dear old friends had had a quarrel with his son, and for reasons, had threatened to disinherit him. Bunyan happily reunited father and son, and then resumed his journey to the city. He was overtaken in a heavy rain-storm through which he rode for forty miles. He was seized by a violent fever, and in spite of all that could be done he died ten days later at the home of a grocer on Show Hill, at "The Sign of the Star". His last words were: "My toilsome days are over. I am going to see the Head that was crowned with thorns and the face that was spit upon, for me. I have lived by hearsay and faith; but now I go where I shall live by sight, and shall be with Him in whose company I delight myself. Take me, O God, for I come to Thee!" Thus with triumphal joy he entered the Celestial City. 'Tis said that for decades afterwards, many a loyal London Baptist, as he or she lay dying, expressed, as last wish, that they might be laid in the Cemetery near John Bunyan.

## Final Resting Place

Bunyan was buried in the new tomb of his friend, John Strudwick, the hospitable grocer, who cared for him in his last sickness, in Bunhill Fields, near London, called the Campo Santo of Nonconformity. The cemetery was first called "Bone Hill Cemetery" in 1567 from the fact that a thousand cartloads of human bones were removed from the charnel of St. Paul's and re-interred here. Later these four acres were purchased by a Mr. indall for the exclusive use of Dissenters. Records show that 123,000 mortals have been buried in this old Cemetery—debarred by ecclesiastical English law from consecrated

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ground because of their Nonconformist faith. Since 1852 interments have been prohibited here by the Secretary of State. This is indeed the "Westminster Abbey" of England's Nonconformists. It lies along side of City Road, one of London's overcrowded thoroughfares. "From the dawning of the longest summer's day, and on through all its hours till dawn is ready to burst again, this highway throbs and roars with human life". Hives of industry scramble indiscriminately with the oncoming tide of bricks and mortar to be beaten back only by the yet lingering "nonconformist conscience". In recent years by an act of parliament this historic spot was made forever secure and inviolable from the inroads of modern progress.

For a long time Bunyan's grave was unmarked, but admiring friends eventually erected an imposing monument as a mark of esteem for this one who suffered much for conscience sake. Two figures are carved on the sides of the shaft. One represents Christian borne down under the heavy burden of sin, and on another side Christian has reached the cross and the burden has broken loose and rolled away. In the same graveyard are buried Daniel Defoe, who wrote "Robinson Crusoe"; Isaac Watts, the great hymn writer; and Susanna Wesley, the mother of John and Charles Wesley.

#### An Appreciation

Thus lived, struggled, wrought, and triumphed one of the "Great-hearts" of all time, who stood for purity in religion, and for liberty of conscience and freedom of speech in its propagation. Prison walls may encase a man's body, but amid their damp and dank atmosphere his life may be enriched and his ideals and dreams may rise with healing in their wings to bless human-kind. The name of John Bunyan will be remembered the world round where and when the name of Charles II shall never be heard. The divine fiat shall stand as long as the eternal hills: "The righteous shall be had in everlasting remembrance". "The memory of the just is blessed; but the name of the wicked shall rot". "The Pilgrim's Progress", which has the greatest circulation of any book in the world, save the Bible, will continue to point the way to weary pilgrims by way of the cross to the Celestial City.

This year, 1928, is the tercentenary of the birth of John Bunyan, and many churches of many denominations are observing it in his memory. With grateful hearts ought Baptists to remember their heritage accruing from the dauntless heroism, the countless sufferings, the unflagging zeal, and the prodigious labors of this "tinker of Bedford" and minister of God.

"Grace! 'Tis a charming sound,  
Harmonious to mine ear;  
Heaven with the echo shall resound,  
And all the earth shall hear".

Mr. John O. Bryant, of Water Valley, offers his services as evangelistic singer. He is a Baptist who has been singing with Rev. W. M. McIntosh.

The Legislature passed the bill providing for a \$4,000,000 bond issue, the money to be loaned to the counties in the Delta to restore roads, bridges and school houses injured by the flood.

#### CLINTON, HINDS COUNTY

We closed on March 16th, a Stewardship Institute with the Baptist Church at Clinton, of which Dr. B. H. Lovelace is Pastor. We taught a class in "Financing A Church" each evening in the Baptist Church. We spoke each morning on "The Stewardship Of Life" in chapel in both Mississippi College and Hillman College. As result of the work done, one hundred and fifty-six Diplomas and Seals were awarded. Of those enrolled in class, ALL BUT THIRTEEN PROMISED TO TITHE.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### FARMERS' UNIONS AND BAPTISTS' COOPERATIVE PROGRAM

I have been hearing of farmers' unions all my life, but I have never known of but one or two to be of any real help to farmers. The farmers' organizations that I have known failed, not because of any defect in the organization, but because the farmers would not cooperate with each other in carrying out the plans of their organizations.

I attended a Farmers' Union one Saturday afternoon several years ago. Nearly every farmer in the community was present. After a lengthy discussion, they all voted to ship together that Fall so as to demand better prices for their produce. After the meeting, they all went home greatly encouraged, because they felt certain of being able to sell their crop for more than during the past few years. There is no doubt, in my mind, but that their plans would have been successful had it not been for two or three men in the community who were deeply interested in their own welfare, but who seemed to care nothing about the welfare of others. They wanted the farmers to ship with them as they had been doing. They, therefore, went to several of the farmers personally and privately urged them to do so. They said, among other things, that since most of the farmers were grown they should think for themselves, and since they were in America they should ship to whomsoever and with whomsoever they pleased instead of running to the Farmers' Union every time they had something to sell to ask whether they could ship it, and if so, where to?

Because of the special appeals of these individuals, a large number of the farmers shipped with them instead of with the Union, which made the Union helpless in the control of prices. Since the organization did not help the farmers to secure better prices, the Union was disorganized, and the farmers were more helpless and more discouraged than ever.

I attended another Organization of farmers once, when they all agreed and voted unanimously to reduce the acreage of their staple crop so as to demand higher prices for the amount produced. When time came for planting, each of the farmers was requested by the Organization to plant only 50%, I think it was, of the amount planted the year before. The plan would have, I think, been successful had it not been for some of the farmers who were selfish and greedy and utterly void of the spirit of cooperation. One of the farmers said to himself, "Now that all the others are going to reduce their acreage, the prices are going to be good this year, so, I am going to plant a big crop and mop up". Perhaps he would have "mopped up" had all the others cooperated in carrying out the plans of their Organization, but, unfortunately, a large number of the farmers thought and did as he had thought and done. When the crops were harvested, they, therefore, found that the country had produced as much, or more, than the year before, and the prices were so low that they barely made expenses. So, the Farmers' Union failed again, not because there was anything wrong with the Union, but because the farmers would not cooperate with each other in carrying out the plans of their Organization.

The Cooperative Program of Mississippi Baptists is very similar to the Farmers' Union, in that the success of the Program depends almost solely upon the cooperation of Baptists in carrying out the plans of the organization. Baptists should, therefore, it seems, take to heart two lessons suggested by the Farmers' Union.

1. The first union mentioned failed because a large number of the farmers were persuaded by the special and private appeals of two or three men to ship their produce separately and directly, instead of shipping through the farmers' organization. Should Mississippi Baptists be persuaded by the special and private appeals of a few individuals to send their mission offerings separately and directly, instead of through the Cooperative Program, our organization will be of little advantage, and will sooner, or later, be destroyed completely, and the Lord's work in general will suffer. If, on the other hand, Mississippi Baptists will think for themselves, and stay by their Program and send all their gifts through the organization, we will soon be able to meet the needs of all of our work.

2. The second union mentioned failed because some of the farmers decided that, since all others were going to reduce their acreage they would plant a big crop and get rich. Because of so many big crops, the market was, as usual, flooded, and the produce almost valueless.

Here's a lesson, it seems to me, for those who have been placed in charge of our various denominational institutions and boards. Suppose, for instance, the superintendent of one of our institutions, or the secretary of one of our boards, should say to himself, "Since all others have pledged themselves to the Cooperative Program, and have promised to not launch a special campaign this year, the field is clear. I will, therefore, launch a special campaign for my institution (or board), and find a hearty response." Should all our superintendents and secretaries decide the same thing, and should each of them launch a special campaign there would be as many, or more, special campaigns waged for denominational institutions and boards than in former years, and the rank and file of Baptists, if led to give to special objects, would not be likely to give much, if anything, through the Cooperative Program. On the other hand, should all superintendents and secretaries of our institutions and boards give their influence and appeals to the Cooperative Program, our Program would more than likely be a success.

The leaders of our various institutions and boards can, as I see it, make, or mar, the success of our denominational Program. Should our denominational leaders be 100% for our Cooperative Program, and push, or pull, together, then, we believe, the people at large would support it. On the other hand, should our denominational leaders be divided, some being for the Cooperative Program while others give their time and influence to special campaigns, then, I don't see how we can expect our people at large to be 100% in the support of the Program.

We Baptists are free, and each one of us is obligated to think for himself, and to act as we think God wants us to act. My prayer, therefore, is that in exercising our freedom each of us will choose to cooperate with the other in doing the Lord's work.

A little bit ago Laurel ministers sent a protest to the governor against his holding a legislative conference on Sunday. Some nut from Biloxi protests against this protest as an interference of the church with state matters. Wonder if he thinks a governor could do anything at all that preachers might innocently protest against. He has a perfect right to protest against the governor's saying his prayers if he wants to, and nobody would seek to head him off. A protest is of value only as it is seen to be in the interest of righteousness.



# Mississippi Woman's Missionary Union

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 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw  
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MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson  
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 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson  
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson  
 MISS M. M. LACKEY, *Treasurer*, Jackson

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 MRS. J. A. TAYLOR, *6th District*, Brookhaven



MISS EMMA LEACHMAN

Women all over the state are rejoicing that we are to have Miss Leachman with us at the State Convention. Especially jubilant are those that so recently heard her in Meridian, Hattiesburg and Jackson. Miss Leachman "wears well". All who hear her are anxious to have that privilege again.

As this issue of The Baptist Record reaches you just three or four days before our State W. M. U. Meeting in McComb, we know sisters everywhere will be much in prayer. We plead with you to pray earnestly that Our Lord will be our Special Guest on this occasion; and that He will be pleased with our every undertaking because all that we do and say shall be for His honor and glory.

The Literature Committee has gotten out a beautiful Ruby Anniversary poster that we know every society in the State will want to place in the churches. Send for yours at once.

### Standard of Excellence Posters

The Literature Committee has also had printed attractive Standard of Excellence charts that cost only ten cents, and will be most attractive, especially when filled out and hanging in your church or W. M. U. department. We will have a number of these on sale—price ten cents—at McComb during the Convention.

The Mission Study Committee recommends that "The Larger Stewardship" be an accredited book in Certificate Course 1; choice being allowed between it and "Stewardship and Missions". Mission Study Leaders will please take note.

We are sure our women everywhere have been and are still much in prayer for our beloved Secretary, Dr. Love, and his wife. Both have been seriously ill, and he is still quite sick.



MRS. W. J. COX

Mississippi is peculiarly blessed in having our Union President, Mrs. Cox, bring us two messages at the State Convention next week. She will speak on "The Ruby Anniversary" and again at the Young People's Hour. Do not fail to be present on both occasions.

Our Miss Mallory in writing of the May Convention in Chattanooga says, "I would call your attention even as mine recently was, to the fact that this year of all times each state should try to have its full delegation of 40 at the May Meeting." Sisters, as you know we elect our forty delegates at our State Meeting in McComb next week. Please be on hand and give your name to the Nominating Committee at the right time.

While we can have only 40 delegates let us remember that we may have any number of visitors attend the Great Convention in Chattanooga, so Miss Mallory suggests how fine it would be if we could have 40 x 40. Certainly our visitors will be able to get much good from the seven sessions.

However let us ALL go to McComb next week. Even now it is not too late to decide that you can attend and send in your name for accommodations.

### To Pastors All Over the State

Dear Brethren:—You are specially invited to be with us at the State W. M. U. Convention in McComb City April 3-5. One pastor who never fails to attend says that he gets more of inspiration from these Meetings than any others he attends. "Come with us and we will do thee good".

If you are going to the Southern Baptist Convention in Chattanooga, have your church elect you as a messenger. Write to Dr. R. B. Gunter, of Jackson, enclosing two cent stamp, for a messenger card; and if you do not use clergy permit write him for a certificate which will secure reduced rate on the railroad.



MISS FANNIE TRAYLOR  
State Young People's Leader

Meetings began at First Church, Meridian, and First Church, Gulfport, Sunday. Pastor Norman Cox is preaching at Meridian and Evangelist E. E. Huntsberry at Gulfport.

Dr. J. H. Shakespeare, one of the leading Baptist ministers of England, died recently aged 70. He had been a leader in non-conformist churches in Britain and prominent in the Baptist World Alliance.

Dr. and Mrs. Claus were welcome visitors in Mississippi recently. He is working specially among the Baptist students in the University of Alabama. His wife was formerly Miss Mamye Slaughter, one of the state W. M. U. workers.

Jesus said, "If ye love me, ye will keep my commandments". The one commandment of Jesus which embraces his whole life purpose is to preach the gospel to every creature. His mission in the world was to seek and save the lost. He says, "I came that they might have life and might have it abundantly". The only way in which his salvation can be carried to men is in the spread of the gospel. To fail here is to thwart the whole purpose of his coming into the world. Without this his birth, teaching, example, death and resurrection are all in vain. The whole responsibility of the fulfillment of his mission is now on us. If we are missionary, his desire is fulfilled. If we are not his mission is defeated. Brother, our one business in the world is to give the gospel to the lost. We are debtors to all men. If we love Jesus we will fulfill his commandment to give the gospel to the whole world. This ought to be our chief joy. What are you doing, what are you giving that the gospel may be given to the world?



# S. S. and B. Y. P. U. Convention

Hattiesburg, Miss., March 20-22

(Walton E. Lee)

The auditorium of the First Baptist Church of Hattiesburg was more than full at the opening session of the fifteenth annual Convention of the State Sunday School and B. Y. P. U. Convention, which assembled March 20th, for a three days' session. The throng was augmented by each incoming train. It soon became a question as to a meeting place large enough for the assembly.

The opening session was preceded in the afternoon by a program by the Elementary League of the State led by Mrs. Ned Rice of Charleston. The theme of the preliminary conference was "Vitalizing the Elementary Department", which was discussed from varied angles.

The music of the Convention, which is always a very enjoyable feature, was under the direction of Mr. A. H. Doty, and the singing of the old familiar songs was interspersed with solos, duets and quartettes, which the Convention greatly enjoyed.

The devotional service of each session was led by Dr. T. W. Young, of Corinth. His opening message was on "Comrades of Jesus".

Addresses of welcome were made by T. H. Jackson on behalf of the city; and on behalf of the churches and colleges of the city by Gaines Hightower. These were happily responded to by Dr. E. K. Cox, of Gloster.

President Lawrence T. Lowrey brought a message that was replete with interesting data as a contrast was made of present day conditions with those of other years and the young people were given many helpful suggestions and earnest exhortations relative to meeting and solving the great problems on this, the greatest day of all the days.

"Baptist Message to the Modern World" was the subject of the initial address of Dr. F. F. Brown, Knoxville, to the Convention. It was a great address and gave the large assembly a new vision and deeper appreciation of our mission as a people.

The conferences on the different departments of the work held each morning were well attended. It was impossible to get reports from each, but the absence of the social groups usually seen outside gave evidence of real interest and purpose to get the most good out of the meetings.

A very pleasing feature of the musical program of this morning session was a violin quintette by representatives of the Hickory Church, four members of which were from one family. A quartette from the State Teachers College was also greatly enjoyed.

In the devotional message, Dr. T. W. Young expressed pleasure in the privilege of addressing so large a gathering of growing workers. This is as God expects and requires and began a discussion of some essentials to growth, the first of which is Meditation.

Dr. Brown brought another splendid message on Kingdom Encouragements. After deploring some things that are calculated to discourage, such as the wave of materialism and rationalism, three outstanding things were earnestly emphasized. (1) Great interest on the part of the leading business men of the country; (2) A willingness among the young people to spend much time and means in preparing themselves for Kingdom service; (3) A realization that Jesus Christ is the only hope of the world.

## Afternoon of the Second Day

The program of this afternoon was given to the discussion of B. Y. P. U. work. "The B. Y. P. U. as a Religious Force in the Community" was the subject of a helpful message by Mr. W. C. Hester, of McAdams. Always a pleasing fea-

ture are the messages from the colleges. Clarke Memorial was represented this year by Mr. H. D. Jordan; Mississippi College by Mr. Chester Swor; Blue Mountain by Miss Daisy Dean; Woman's College by Miss Hazeltine Byrd; "Ole Miss" by Mr. Lee; M. S. C. W. by Miss Mildred Gill, and the A. & M. by Mr. Rounds.

The report of the local newspaper reporter in the daily papers evoked the following resolutions by Rev. J. W. Lee, which were unanimously adopted:

"Whereas the report of this meeting by the local press reporter greatly misrepresents what was said in the addresses of two of our speakers, viz: President L. T. Lowrey and Dr. F. F. Brown in that these speakers are represented as making a plea for a tolerance of Modernism, therefore be it resolved:

"First, that it is the sense of this Convention that the addresses of the above named brethren were not susceptible of the construction placed upon them by the local press reporter:

"Second, that we request 'the daily papers to give as wide publicity to these resolutions as was given to the report of above mentioned addresses;

"Third, that it is not the purpose of these resolutions to impugn the motive of the local press reporter."

At the close of this session the Convention was given an auto trip to Woman's College which proved a pleasant diversion from the strenuous work of the day.

## Evening Session of the Second Day

"Thinking on God" was another means of growing in Grace suggested by Dr. T. W. Young in another helpful devotional message at the beginning of this session.

The Governor of the State was requested to veto the Boxing Bill in a resolution introduced by Bro. J. L. Low, and unanimously adopted by this, the largest session of the entire Convention.

An expression of appreciation for the faithful service Bro. Auber J. Wilds has rendered in leading the B. Y. P. U. work of the State, a number of the organizations in the State through the request of Bro. D. A. McCall, contributes more than \$200.00 to defray Bro. Wilds' expense to the World's Alliance in Toronto, Canada, and it is presented at this session.

"The Work of Baptists" was the subject of another inspiring address by Dr. F. F. Brown. It is a great work, for the origin of which Baptists can claim no credit emphasized Dr. Brown and earnest entreaty was made to lay hands to the work with renewed zeal.

A source of much regret to the Convention was the absence of Dr. E. H. Marriner, the Pastor-host, who is in Jackson, Tenn., with his wife, who is ill, and Miss Minnie Brown, long a member of the force of Sunday School workers in the State, who is critically ill in the home of her sister in Durant. Telegrams of sympathetic greetings were ordered sent to each of these.

## Morning Session of the Third Day

The conferences on the different phases of the work were held and well attended as on the previous day.

The two evangelistic singers—Bros. Curtis Hall and Otis Perry—were pressed into service and added greatly to the song service of this session.

Dr. T. W. Young in his devotional message set forth prayer as the third essential to growth in grace, having suggested meditation and a vision of God in his word in previous messages. It was an earnest plea for a strengthening of the prayer life.

Dr. Brown in his splendid message this morning spoke on "Some Church Members That I Have Known". (1) The carelessly indifferent; (2) The thoughtlessly critical; (3) The childishly sensitive; (4) The chronic kickers; (5) The arguers, and (6) The quietly faithful. It proved the most practical and helpful message thus far delivered by Dr. Brown.

## Afternoon Session

The study of the Bible was another means of growth in grace suggested by Dr. Young in the devotional message.

This was Sunday School session as yesterday afternoon was B. Y. P. U.

"The Sunday School As An Asset" was the general theme for discussion.

Mr. W. A. Harrell, of the S. S. Board, who conducted one of the conferences of the Convention, spoke on the Adult Department as an Asset.

"The Sunday School As An Asset to Church Life" was discussed by Dr. Norman Cox, emphasizing the Sunday School as discovering, conserving, evangelizing and instructing agency. Bro. S. G. Pope discussed the Sunday School An Asset in the Community.

It was a disappointment to have it announced that Bro. W. E. Holcomb, who was to discuss "The Sunday School An Asset to Denominational Life", could not be present because of sickness in his family, but Bro. D. A. McCall proved a splendid substitute.

The awarding of the banners always elicits great interest. The organized class banner was awarded to the Builders Class of the First Church, Laurel, the Brotherhood Class, also of Laurel, and the T. E. L. Class of the First Church, Columbus, meriting honorable mention.

The Best Idea banner went to the Woman's College and the Poster Banner to Davis Memorial Union at Jackson.

The Starkville Union captured the mileage banner, their representatives having traveled an aggregate of 9,840 miles. Other banners were awarded as follows:

Adult, to Beaumont; Senior, to Zion Hill, a country church near Hattiesburg; Intermediate, to Flora; Junior, to Beaumont; Primary, to First Vicksburg; General Organization banner to Davis Memorial, Jackson; the College banner to Clarke Memorial for the third time.

In the adoption of the Nominating Committee's report, Jackson is selected as the place for the next meeting, March 19-21, 1929, as the time, and the following officers to serve during the coming year: President, Dr. L. T. Lowrey, Blue Mountain; Vice-President, Prof. R. L. Bedwell, Yazoo City; Recording Secretary, Robert Gandy, Clinton; and the Program Committee composed of the officers of the Convention with Bros. J. E. Byrd and Auber J. Wilds.

Hearty thanks were expressed to every agency fostering, entertaining and making possible all the good things of this Convention.

Bro. J. E. Byrd announced that the Summer Assembly of Sunday School and B. Y. P. U. workers, which has been held on the Coast for the past several years, would be held this year at Castalian Springs, near Durant, July 5-13. That all arrangements of the meeting and the program is in process of making.

## Evening Session of the Third Day

In this closing service Dr. T. W. Young brought a devotional message on the Surrendered Life which was a fitting climax to his series of talks on Growing in Grace.

Dr. Homer L. Grice, who conducted a conference each morning on the Daily Vacation Bible School, appeared for the first time in the general meeting at this session, speaking on the D. V. B. S., making an earnest and effective plea for this comparatively new phase of our work.

The last message of the Convention was by



Dr. F. F. Brown on The Home and the Church, which was an impassioned plea for these, the greatest institutions in all the world. The appreciation of the home and the church was deepened immensely by this great address.

It was encouragingly noted that at this, the last session, the large auditorium was full to the galleries, in striking contrast to most of our conventions which wane almost to the "baker's dozen" towards the close—an indication of intense interest.

# RELIGIOUS SECRETARIES IN COLLEGES

(Part of Address by J. D. Franks of Columbus, at Southern Baptist Education Association)

## I. The Need of a Student Secretary

### 1. The local pastor cannot do the work.

Already too busy. Local pastoral work takes all his time and energies. Inaccessibility to the students, especially in girl schools.

Lack of personal contact with students, consequently the timidity on the part of students in voluntarily approaching the pastor about a spiritual or moral problem. Students need preeminently personal and individual attention at this critical period of their lives, especially in spiritual, religious, and moral matters.

Petty jealousies, which often exist in college communities, between the local church constituency and the college constituency, keep the pastor from having a free hand in serving the students.

### 2. The college professors cannot adequately do the work that is needed.

They have, as a rule, too much work already.

The religious needs of the students, which should come first, would thus be made a side issue.

Lack of knowledge upon the part of the average college professor concerning church and denominational affairs—the plans, programs, methods, etc., of the bona fide denominational and church organizations. Students should be trained to function in their churches through the regular church channels, and by best approved plans.

Religious indifference, even inconsistency, upon the part of many professors.

Other duties of the professors, such as discipline, exams, etc., would be handicap to them in their religious work with the students which as a rule, need help most.

## II. The Qualifications of the Student Secretary

### 1. General.

It is extremely important that the right person is placed in this position. It nearly all depends on the personality of the secretary. The wrong person, whatever might be his qualifications otherwise, would be a failure.

Must be of the college type, that is, must know the life and problems of this student generation, from the student's standpoint, and attack the solution of these problems co-operatively and sympathetically with the student.

Student secretary should feel special call to this kind of service. There is great danger, just at this stage of our development in student work, of getting persons into the work who really do not know what the work requires. We want to avoid all semblance of professionalism here.

### 2. Physical.

Must be attractive. Must be neat, taking good care of body and giving careful attention to dress.

Must be healthy.

Must be normal.

There is no place in this field for the pale

faced, pious, passive type. It requires a healthy, robust religion in a healthy body.

### 3. Intellectual.

Well educated. At least a B.A. degree from a standard college. An M.A. degree, with special training in religious education, is much better.

Must have an alert mind, commanding the respect, even admiration, of the students.

Must not suffer in comparison with the strong members of the faculty.

Must be well informed on general subjects.

Must be broad-minded.

Must be socially pleasing to all classes, moving with ease in any social circle, but never compromising his religion.

### 5. Spiritual.

Consecrated. There must be no doubt here. Must have back-bone—standing for the right always and without compromise. Students like this. Never was Christian consistency at a greater premium on college campuses. There is a demand for reckless, out-and-out living for Christ. The secretary should set the example.

Have a thorough knowledge of the Bible.

Must be well informed as to denominational affairs, doctrines, organizations and program.

Must be the type that invites the confidence of the students. Student should feel free to approach the secretary in confidence about extremely personal matters.

Must be capable of giving wise counsel on life problems.

Must believe in prayer and know how to pray with small groups and with even individuals about special problem.

Must be able to teach, and be a good speaker.

## III. What the Student Secretary Does

### 1. Organizes students for definite religious program, working through the local churches. The student program must be built up around and magnify the church program.

### 2. Fosters a full Baptist Student Union program. The B. S. U. is not a new organization but a correlation of all the already existing organizations in the church.

Sunday school attendance and work.

Life Service Band. (This band is made up of individuals who have surrendered to Christ for special service.)

Enlisting students as members of local churches.

Daily prayer meeting. (Usually the noon hour.)

Distributing student literature:

Securing subscriptions to the Baptist Student.

Making and displaying posters.

Pamphlets.

Recommending good books. Guiding students in their reading of religious books.

Outlining reading courses in same.

Seeing that committees function.

Keeping and preserving accurate records.

Teaching training courses in S.S., B.Y.P. U., W.M.S. work.

Fostering special study course weeks with outside leaders conducting them.

Enlisting in special church work.

Conducting local social and religious service (Jail services, visiting shut-ins, taking surveys, making every member canvasses, taking religious census, etc.)

Conducting extension work. (Establishing and conducting mission Sunday schools, visiting churches with special programs, etc.)

Working up large attendance upon student conferences and conventions. This is very important. (We carried 80 to Student Convention last fall. Meant much to our campus.)

Securing out-standing Baptist speakers for lectures at chapel and before the Baptist group. This is tremendously important. Raises Baptist stock in minds of students. Especially helpful in State colleges.)

Sponsoring special Student weeks.

Church Relationship Week.

Student Night. (This mainly local church program.)

Student-Evangelistic Week.

Vocational Emphasis Week.

These special weeks can be made very effective. The suggested programs given out by the Inter-Board Commission and the attractive posters supplied by the same are very helpful.

Planning socials.

### 3. Personal Conferences with individuals.

The secretary must be the kind of person students would feel free to approach about the most personal and intimate matters, and be able to discuss their problems with them sympathetically, and give good counsel.

Such problems as:

One's life work.

Sin or temptation.

Problems of faith.

Doctrinal difficulties.

Love affairs.

Problems of their studies—Hard work encouraged—honesty in class and on examinations strengthened.

Comforting the sorrowing.

Visiting the sick.

Strengthening the discouraged (This year the Secretary rendered fine services in two special cases, one of attempted and one of threatened suicide.)

Guiding students in choosing life work.

Advising with those who have financial problems.

**PERSONAL SOUL WINNING**—Here is one of the most fruitful fields for the Student Secretary—In a quiet way souls may be won to Christ all along during the session, without the necessity of depending on the annual meeting. This helps in many ways. It furnishes a living, constant test of the power of evangelical Christianity. It is the apostolic, New Testament way of winning the lost—perennial, publicly and from house to house. Several have been won to Christ on our campus in this quiet way—one notable case this year, a bright deaf and dumb girl.

In my judgment, the Student Secretary has one of the richest fields of service open to Christian workers to-day. It should challenge the biggest and best among our young people who would give their lives to the Master's service. No one can estimate the far-reachingness of the service rendered by a faithful, God-called Student Secretary on a campus teeming with hundreds of potential leaders for the future.

If interested in an evangelistic singer you will find a card of announcement on another page of Mr. L. G. Kee.

Pastor L. G. Gates began a meeting Sunday at First Church, Laurel, having Dr. George H. Crutcher to preach and Mr. F. A. Black to lead the singing.

A raid by federal prohibition agents on and near the coast resulted in the arrest of 75 persons last week and the capture of seven stills besides whiskey and mash. The papers report that it was made without the aid of the county or municipal authorities. Pity it didn't all happen before some of the members of the legislature disgraced themselves and the state on the visit of a delegation to the coast.



### THE RELIGIOUS AFFILIATION OF SOUTHERN COLLEGE STUDENTS

The national Bureau of Education in its annual directory divides the educational institutions as follows: (1). Universities and Colleges; (2). Junior Colleges; (3). Professional Schools; (4). Teachers' Colleges; (5). Summer Schools.

Under the first heading is included all senior colleges and universities. Within the Southern states there are 201 of these institutions of higher education; of which 22 are under the control of the Roman Catholic Church. There are eight Roman Catholic theological seminaries in the South. The United States Naval Academy and the University of Louisville were unable to furnish any information as to the religious affiliations of their students. This leaves 177 senior colleges and universities as the subject of this survey.

Questionnaires were sent to the presidents of these institutions, asking for a report upon the religious affiliations of all their students. The inquiry was limited to the students who were enrolled in college last fall. Information was sought regarding every student, including those who were doing post graduate work or who were enrolled in professional schools. Students taking preparatory work were not to be reported upon, although certain institutions did include their preparatory students along with the report on the college students and, since they failed to distinguish between the two, these preparatory students are included in the totals given.

Reports were received from 169 institutions. All the senior Southern Baptist colleges, 31 in number, and all the state universities gave complete information. Five small denominational colleges and three state institutions failed to answer the questionnaire. Baptist students form 19.4% of the total enrollment in schools not under Baptist control. This makes possible a reasonably accurate estimate of all the Baptist students in colleges not reporting. These eight institutions, according to the national government's report in 1927, had 6,284 students; of whom probably 1,200 were Baptists.

An effort was made to secure the religious affiliation of all students in teachers' colleges under state control. There are thirty-seven of these schools, each with a large summer term enrollment. Thirty years ago, few of them existed. They were known then as normal schools. During the last decade the Southern states have brought pressure to bear upon the public school teachers to secure professional college training. This is particularly true in Missouri, Oklahoma and Texas, where nineteen of these state teachers' colleges are located. Approximately eighty per cent of the students in Southern teachers' colleges attend the institutions supported by the three states named. In this same group of states are one-half of all the junior colleges and one-fourth of all the senior colleges and universities in the South. A special study of the religious affiliation of the students in the state teachers' colleges, a large proportion of whom are mature men and women, attending only during the summer term, will be made later. However, state colleges for women, nearly all of whom have grown out of state normal schools, are included in the survey.

There are 16 independent professional schools from whom no information was secured. The enrollment, according to the government's last report, in no one of these institutions exceeds 400; while the average enrollment would probably not reach 100. These schools are giving instruction in law, medicine, dentistry, pharmacy, osteopathy, veterinary medicine, etc.

The figures for Johns Hopkins University, the Texas Technological College, and the University of New Mexico are for the year 1926-27. Comparing the enrollment of the eight institutions not reporting with the latest information given

by the national government, there would be added approximately 6,000 students to the total given in this survey; probably not less than 19.4% being Baptists, since most of these schools are in the sections of the South where Baptists are not numerous.

The national government report, for 1923-24, 475,637 men and 289,891 women in the institutions of higher education in the United States; a total of 765,528. Eliminating the Roman Catholic and the Negro institutions and deducting from the total all students taking preparatory work, there were 121,225 students in the South taking college, post graduate, or professional work, according to the government's figures for 1923-24.

The reports from 167 Southern institutions, for the fall term of 1927, show a total enrollment of 121,643. Baptist senior colleges had 16,023 students, 11,179 being either Baptists or expressing a preference for the Baptist denomination; the Methodist senior colleges, one institution not reporting, had 13,802 students, 8,797 being either Methodists or expressing a preference for the Methodist denomination; the Presbyterian senior colleges, one institution failing to answer questionnaire, reported an enrollment of 7,471, 3,664 being Presbyterians or expressing a preference for the Presbyterian denomination. The Episcopalians have only one senior college, the University of the South, and out of 303 students enrolled, 186 were members of the Episcopal Church.

In Baptist schools 69.9% of the student body are affiliated with their own denomination; in Methodist institutions, 63.7%; in Presbyterian institutions, 49.0%; and in the one Episcopal institution, 61.3%. The non-sectarian colleges and universities had a total enrollment of 16,311; the state universities, 36,217; the state colleges, 26,744; all other denominational institutions, 5,378.

The state universities and colleges have slightly more than one-half the total enrollment; the denominational colleges have 35.1%, Baptists leading with 13.2%; Methodists, 11.3%; Presbyterians, 6.1%.

The Baptists have 35.3% of the Baptist students in their own schools; the Methodists, 24.0%; the Presbyterians, 20.6%; and the Episcopalians, 2.6%. In the non-Baptist colleges and universities, 19.4% of the students enrolled are Baptists; in the non-Methodist institutions, 25.7% are Methodists; in the non-Presbyterian institutions, 12.4% are Presbyterians; and in the non-Episcopal institutions, 6.7% are Episcopalians. The ratio is slightly larger for the state universities, where 20.6% of the students are Baptists; 28.0% are Methodists; 14.1% are Presbyterians; and 7.8% are Episcopalians.

It is often assumed that the state universities are increasing more rapidly than our denominational colleges. In 1916, there were 17,051 students enrolled in the Southern state universities; at the same time, our Southern Baptist senior colleges reported 7,118 students. The state universities show an increase of 112% in their enrollment; while the Baptist colleges have gained 123%. There has been a remarkable development during this period in agricultural, technical, and teacher training institutions under state control. The non-sectarian schools had last fall practically the same enrollment as the Baptist schools, the difference being 228.

There has been a steady increase in the enrollment of women. It has been impossible to get the exact percentage, but sufficient data have been secured to establish the fact that, outside of the state universities, women far outnumber the men; and if the teacher training schools were included the women would outnumber the men probably two to one.

The survey indicates that increasing numbers of students are seeking those institutions which provide vocational and professional preparation. The combined enrollment of all denominational

and non-sectarian schools does not equal the state universities and colleges. The difference in the cost of acquiring education, which is thought to be in favor of the state schools, does not account for the steady increase in the enrollment of these institutions. A practical age is demanding a practical education.

Southern Baptists lead all the denominations of the South in membership; Southern Methodists, with a million less in membership than Southern Baptists, have 4,842 more students doing college work; Southern Presbyterians, with only one-eighth of the membership reported by Southern Baptists, lack only 13,812 of having as many college students. Southern Baptists have in their own colleges 100 Baptist students for every 225 churches, or less than one student for every two churches in the Southern Baptist Convention. Over 30% of the students enrolled in our Baptist colleges come to us from other denominations.

The measure of Southern Baptist interest in higher education may be worked out with mathematical certainty. Southern Baptists have, in all the senior colleges and universities of the South, 85 students for every 10,000 members; the Methodists have 143 students for every 10,000 members; Southern Presbyterians have 384 students for every 10,000 members. If Southern Baptists had the same interest in higher education that Southern Methodists have, their enrollment in colleges would be not 31,691, but 53,712; if they had the same interest in securing for their children a college education as is manifested by Southern Presbyterians, the enrollment of Baptist students would be 142,347. Expressing the same relationships in percentages, Baptists have 59% of as much interest in higher education as the Southern Methodists, and 22% of as much interest as the Southern Presbyterians.

Under these conditions it seems that there is abundance of work to be done by the Education Board of the Southern Baptist Convention in promoting on the part of Southern Baptists a greater interest in and a better support of our Baptist institutions of higher education. A bulletin giving full information, of which this article is a summary, is now in press, and copies may be secured by addressing the Education Board of the Southern Baptist Convention, 517 North 22nd St., Birmingham, Ala.

### STEWARDSHIP INSTITUTES

The Stewardship Director has already been engaged for institutes on the following dates:

April, first Sunday—Tutwiler, Tallahatchie Association.

April, second Sunday—Forest, Scott Association.

April, third Sunday—Petal-Harvey, Lebanon Association.

April, fourth Sunday—Long Beach, Harrison Association.

April, fifth Sunday—Spring Hill, Neshoba Association.

May, first Sunday—West Laurel, Jones Association.

May, second Sunday—Southern Baptist Convention.

September, first Sunday—Calhoun City, Calhoun Association.

Earthquakes in divers places. The last at this writing is reported from Mexico City. The American ambassador's house was injured.

The Presbyterian of the South says it is reported that Dr. Harry Emerson Fosdick said recently in a sermon, "It is not very important whether you believe in God or not". That certainly ought to be sufficiently liberal and inclusive to suit the most radical.



## MEDITATIONS IN THE GOSPEL OF MARK

By J. L. Boyd  
Installment No. 7

Mark 2:1-12. After some days in the wilderness where Jesus sought to keep away from the milling crowds about the towns and cities, He ventured back to his home base in the city of Capernaum. But it was "noised abroad that he was in the house, or at home". "Straightway" the people who had been looking for him, which perhaps included most of the city's inhabitants, made a mad rush to "the house" where he was, "insomuch that there was no room to receive them, no, not so much as about the door". What a scene this must have been!—men and women crowding one another, pressing here and there to get nearer to him, that they might catch the words that he began to preach unto them, words of eternal life.

Jesus is on the inside of the house, which is crowded to capacity. (We use the present tense here because Mark lapses into the present, and alternates between the present and past during the notable incident that follows. It is all so vivid to Mark that it is enacted over again as he tells it.) The doors of the house are crowded with eager listeners, while the late comers fill the yard, yet attentive to the words of Him who is speaking. All of a sudden one calls out "gang-way!" Here comes an invalid being borne of four on a couch seeking to get to Jesus. But that crowd has no mind of giving way to anybody. Their eagerness is too great to see and hear him that they lose all sense of propriety and feeling of pity. The four not to be baffled, moreover, seek an entrance through the house-top. How disconcerting it must have been to the "scribes sitting there" when the dirt began to filter through, falling upon their spotless garments; and looking up, it fell into their eyes. My! This is awful! Call the police! Somebody is disturbing public worship! But Jesus didn't mind it. He was always glad to know that somebody was eager to get to him with their burdens and troubles. And, Beloved, too often there are just such fellows as those "scribes sitting there" crowding around close up to the Master, occupying seats, even in some of our "amen corners", who are stumbling blocks to others who would get nearer to Christ and need to for his blessings.

Presently the couch comes swinging down, ropes taut and slipping and distributing more turf as they slip through the hands of the four. And lo! there is a man on it. And he for the first time in his life, doubtless, is now in the presence of this Great Physician. He had a time getting here, (thanks to his four friends!) and now he can look his wants into the face of his Friend of the friendless, even if he cannot speak—for he was palsied, or paralyzed, and it may be that he could not speak. Had you noticed, Beloved, that he never speaks during the whole transaction?

Jesus seeing their faith, his and that of the four who brought him, said something that riled those "scribes sitting there". Did Jesus start at the wrong end of this procedure? Or did he mean to incense his auditors? No, neither one. But they were there to find fault, and they had the opportunity when Jesus said, "Son, thy sins be forgiven thee". How obnoxious this was to these pert teachers and preservers of the law! They were right when they said "Who can forgive sins but God only?" But they were all wrong when they denied that this was the Son of God in whose presence they were sitting. If they would acknowledge his Sonship, they would not deny his power to forgive sins. They were reasoning (dialoguing) in their hearts. They hadn't spoken it out, but just getting ready to speak it out when Jesus "immediately" broke in ahead of them, and held the floor as He was the speaker of the hour. He asked, "Which is easier?

To say, 'Thy sins be forgiven thee, or Arise, take up thy bed and go unto thy house?' To men, the latter would seem easier. Or at least the results would be more visibly manifest. But to Jesus, neither is the easier. However, to prove that he had power to forgive sins on earth, (that is, while he was yet in the flesh) he would show them by having this paralytic tote his bed home before their very eyes. And he said to the sick of the palsy, "Arise, and take up thy bed, and go thy way into thine house". Would the man do it? Could he do it? It all depended whether Jesus had power on earth to forgive sins or not, for this was to be the test. Perhaps, Jesus had been discussing previous to this "rude interference" the subject of sin and its forgiveness. And this man sick of the palsy was his opportunity to prove that the Son of man had the authority and the power to free men from the power and penalty of sin. Who knows? It is reasonable to think so, at least.

What happened when this helpless man was told to get up, pick up his bed, and carry it home? Well, just as we expected,—believing that Jesus is divine, "Immediately, he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, (or set outside themselves) and glorified God, saying, 'We never saw it on this fashion'". No, nothing like this had ever happened in Capernaum before, but Someone had come to Capernaum who had not been there always. And this is not the only eye-opener that these Capernaumites will behold at the hands of this Prince among men. And if these "sitting scribes" will come back, they may have another "thrill" as an evidence of his deity and sonship.

But what became of the man with his bed? We have lost sight of him. The record says that he took up his bed and went forth before them all. Coming to Jesus he couldn't enter the house for the press. But leaving the spot inside the house he strode forth, and we can see the crowd parting for his passage, and no doubt without the necessary calling of "gang-way". Everybody will let him pass now. He is the object of their wonder, as this Teacher is the cause of their consternation. At this, the crowds dispersed, and the varied accounts of this day's proceedings would be hard to be imagined as told by those who saw and heard.

SOUTHERN BAPTISTS GAIN IN NUMBERS  
BUT DECLINE IN MISSIONARY  
CONTRIBUTIONS

By Frank E. Burkhalter

With the baptism of 202,389 church members during the past associational year, a net gain in church membership of 56,748, a net increase of 409 Sunday Schools and 96,712 in Sunday School enrollment that year was a very successful one for Southern Baptists, according to the annual statistical report of the Southern Baptist Convention just completed by Dr. E. P. Alldredge, statistical secretary of the Baptist Sunday School Board.

Among the other distinctive gains for the year there are noted an increase of 1,893 in the number of ordained ministers, 1,107 additional Baptist Young People's Unions, 2,558 Woman's Missionary Union organizations, 583 church houses, 209 pastors' homes, \$11,163,987.42 in the value of local church property and \$229,159.79 in the contributions of the churches to local purposes. There was a loss of \$322,054.24 in the contributions to mission and benevolences.

After computing the gains and losses for the year the statistics of the white Baptist churches of the South affiliated with the Southern Baptist Convention present the following summary: Number of churches 25,555; ordained ministers, 22,902; baptisms for the year, 202,389; church membership, 3,765,001; Sunday Schools, 22,186; Sunday School enrollment, 2,821,079; B. Y. P. U. enrollment, 480,190; W. M. U. organizations,

23,519; W. M. U. contributions, \$4,246,281.65; church houses, 22,183; pastors' homes, 3,463; total value local church property, \$195,883,374.42; gifts to local church purposes, \$32,113,475.28; gifts to missions and benevolences, \$7,900,483.58, and total gifts to all objects, \$40,013,958.86.

Commenting upon the fact that the past year's baptismal record had again passed the 200,000 mark, Doctor Alldredge pointed out that during the past five years the Baptist churches of the South have baptized 1,030,664 persons upon a personal profession of faith in Christ, a record that has not been equaled by any other denomination in America. That Southern Baptists are more diligent in baptizing new church members than they are in developing them is evidenced by the fact that the net gain in membership each year is far smaller, proportionately, than the number of baptisms.

The gain in the number of ordained ministers indicates that Southern Baptists are not experiencing any lack of young men who are willing to dedicate themselves to the preaching of the gospel, Doctor Alldredge points out. He also finds large hope for the future in the rapid growth in the number and constituency of the Sunday Schools, B. Y. P. U.'s, and Woman's Missionary Unions. During the past ten years there has been a gain in the enrollment of Southern Baptist Sunday Schools of 1,036,087.

## HISTORICALLY SPEAKING

Baptist men, along with others, used to wear long "scissors-tail" coats that fairly levelled out as they rode their saddle horses or moved rapidly otherwise. There lives one in these parts who once experienced the most embarrassing situation in his life with one of these coats. He rode horse-back to the neighborhood of Hazlehurst in Copiah to attend church where there was one of the two organs in a church in all this country in those days. He went over there "a-sparkin'", and on Sunday morning his girl carried him right on up to the choir. The benches were made of long plank, both back and bottoms, nailed together. But the one on which he happened to sit had come un-nailed. The last song before the sermon was announced and all were asked to stand. All stood except this our Beau Brummel, who having attempted to stand was jerked back down. The tail of his coat had sifted through between the back and bottom, and after the weight was lifted was caught. His "best girl" admonished him to arise, and in his efforts to "obey" he attracted the attention of the whole audience to himself—but he never succeeded in rising. When the others had taken their seats, he gathered the appendages about him and took care never to be "caught" again.

Yet, withal, Baptists are short on records. Thanks to those who are responding to our appeals. Please send missing numbers to Dr. Lipscomb, Jackson, Miss.:

(55). Lincoln County Association.—Missing: 1914; 1917-1920; 1927.

(56). Lawrence County Association.—Missing: 1911-1916, 1918, 1920, 1925-1927.

(57). Leaf River Association.—Missing: 1890, 1892-1909, 1911-1913, 1917, 1918, 1920-1927.

(58). Liberty Association.—Missing: 1838-1848, 1850-1888, 1898, 1900, 1901, 1906-1908, 1911-1918, 1920, 1926, 1927.

(59). Lauderdale County Association.—Missing: 1902-1909, 1911, 1913-1915, 1918-1920, 1927.

(60). Lebanon Association.—Missing: 1901, 1902, 1904, 1906, 1908, 1920, 1927.

(61). Madison County Association.—Missing: 1923, 1924, 1927.

(62). Marion County Association.—Missing: 1927.

(63). Marshall County Association.—Missing: 1927.

(64). Montgomery County Association.—Missing: 1915-1920, 1927.

Yours to serve,

—J. L. Boyd, Secretary.



# East Mississippi Department

By R. L. Breland.

Elder J. P. Johnston.

James Patton Johnston was born at Winchester, Wayne County, Mississippi, on April 4, 1817. He was the son of Jacob Johnston and wife, Charity (Duckworth) Johnston. His father died when young James was but eight years of age. He was the eldest child and was the maker of a livelihood for the family. He hired out and worked with various persons and it is said that he made a splendid hand where ever he was put to work. It is said that he cleared the land where the city of Meridian now stands—this was before Meridian was even thought of.

Bro. Johnston was married twice. I have no record of whom he married the first time or when, but he was married the second time in 1868 to Mrs. Elizabeth Gipson. He was the father of twelve children.

He was converted under the preaching of Eld. J. P. Martin, and joined Clear Creek Baptist Church, Smith County, Miss., 1845. The subject of Bro. Martin's discourse when he was converted was Predestination and Election. Old Mt. Nebo Baptist Church, Smith County, licensed him to preach in the year 1850 and ordained him in 1853, Elders J. P. Martin and John Moffett being the presbytery.

Brother Johnston was in the organization of the Baptist General Association in 1855 and was a faithful worker in that body as long as he lived. He and Rev. N. L. Clark were the first to make an effort to Christianize the Choctaws of Mississippi and Bro. Johnston gave the first \$10.00 to begin that work. Elders N. L. Clarke, Jas. E. Chapman and others did a splendid work among this race and today many of them are Christians because of the efforts of these faithful men. He constituted twenty churches and baptized 1500 during his ministry, married hundreds of people, buried many of his fellows along the way and did a great work for the Master during his long career as a minister of the gospel.

I am told that Bro. Johnston was a practicing physician when he was converted, that when he felt the call to preach he left off his practice of medicine and gave himself wholly to that great work. He lived in Smith County and did most of his work in that and adjoining counties. The people as a rule were poor and his remuneration was small, but he left off the lucrative profession of the practice of medicine for the poorly paid one of a humble, country, Baptist preacher; and still some say that ministers are in the work for the money they get out of it.

He was affectionately called Uncle Jimmie by those who knew him best, and was known far and wide as "the piney woods rifle" because he spoke straight to the point and with might and power. He was one

of that mighty host of pioneer preachers who laid the foundation work of the Baptist cause and Christianity in the southeastern part of the state of Mississippi, and were in a large way responsible for the fact that our state is a great Baptist empire today. They were God's men faithful and true; loved the Lord, loved humanity and gave their best to the glorious work. We will not see men just their like again I fear, for the times that made and called out such men are past.

After a long and useful life in the service of his Lord, this great and good man fell on sleep in Marion County, Miss., on a date which I have not learned. (Note—A few years ago I saw a book which was a sketch of Rev. J. P. Johnston's life. I do not remember who had the book. The historical Committee would be pleased to have a copy for the Baptist Archives and if any one has a copy that he is willing to donate to this cause send same to Dr. P. L. Lipsey, Clinton, Miss. Would be glad to have a letter from any who were intimately connected with Bro. Johnston and can tell more of his life than I have here given, specially the time, place and circumstances of his death—R. L. B.)

## Much Appreciated.

Just the other day I received a much appreciated letter from Bro. D. W. Hembree of Laurel, Route 2. His letter gave me some information that I wanted and also helped my feelings, as a cheerful letter always does. We will quote a bit from his good letter: "I was born a few miles west of Philadelphia, near Good Hope Church, July 10, 1863. My father was Daniel Hembree, a son of a Baptist preacher, and my mother was Lenora Ann Barrett, a daughter of Arthur Barrett an early settler of Neshoba County. Your father was one of the first preachers I ever heard preach. He was considered a good preacher and a mighty good man. Wife and I enjoy reading the East Miss., Dept., because I know so many of the people and places you write about, because what you say suits us, because you belong to a class of preachers who are gradually answering the roll-call in a better land than this and last but not least because I believe you are one of God's anointed." I do not know that I ever knew Bro. Hembree but I know many of his people back in Neshoba County. He offers the loan of some associational minutes. May his days be many.

## Notes and Comments.

Rev. C. T. Schmitz is preaching for the present at Pine Grove Baptist Church, Yalobusha County, and will be there 11 a.m. next first Sunday.

It is expected that the Executive Board of the Yalobusha County Baptist Association will meet with Scobey Church the fifth Sunday in April. This church is located on the J. C. Railroad 10 miles north of Grenada on the Memphis line.

Will be glad to have visitors.

Died—A notice has been sent of the death of two of the good members of Maben Baptist Church. "Bro. W. T. Ward died March 10th, of a heart attack. He was born and reared in Calhoun County, and was an honored and leading citizen of that county. He united with the Baptist Church in early life and lived a consecrated and useful life, serving as deacon most of his life. He lived to a ripe old age, being 84 years old at his death. He leaves a widow, two sons and three daughters to mourn his death. His funeral services were conducted at Old Cumberland by Rev. O. P. Breland, pastor of Maben Baptist Church, and his body was laid to rest in the cemetery of Old Cumberland to await the resurrection of the just." Another notice of the death of another good woman follows: "Mrs. G. W. Naron died at her home in Maben March 12th. She would have been 89 years old May 16th. She accepted Christ and joined the Baptist Church in early life, and lived an humble, consecrated Christian during her long life. She was devoted to her church and took an active part in all Christian work, and will be greatly missed in our church. We believe that we can truly say that no one ever lived in Maben who was more universally loved than she. She leaves one sister, two step-sons and one step-daughter, and other relatives and a host of friends to mourn for her going. Funeral services were conducted at the Baptist Church by the pastor, Bro. O. P. Breland, assisted by Bro. Ray of Starkville, and after services her body was laid to rest in the vault prepared by her husband, the late G. W. Naron, by whose side she rests."

## BOOKS FOR SALE

From Library of Late Rev. S. L. Morris.

McIntock & Strong—(Ency. 12 vols.)  
Matthew Henry's Commentary.  
Exhaustive Concordance of the Bible—Jas. Strong.  
Josephus. 2 vols.  
History of the Church. 5 vols.  
Neander.  
Brief Bapt. History—S. H. Ford.  
Robinson's Greek Lexicon of New Testament.  
Sou. Bapt. Pulpit—J. F. Love.  
Pulpit Prayers—McLaurin.  
Interlinear Literal Translation of Old Test.—Geo. Ricker Berry.  
Young's Bible Concordance.  
D'Aubigne's History of the Reformation.  
One Thousand Evangelistic Illustrations.—Aquila Webb.  
A History of Preaching—Dargan.  
The Student's Life of Christ—Gilbert.  
The New Biblical Guide—Urquhart.  
Clarke's Commentaries.  
Pastoral Theology—Jas. Hoppin.  
Cross and Crown—Jas. D. McCabe.  
Life and Works of Christ—Geikie.

Bible Readings for Home Circle.  
The Graves & Ditzler—Great Carrollton Debate.

Natural Laws of the Spiritual world.—Drummond.  
The Pastor and The Sunday School—Wm. E. Hatcher.  
Anecdotes of D. L. Moody.  
Anecdotes Illustrative of New Testament Texts.  
Essentials to New Testament Greek—Huddleston.  
Swanns Sermons.  
The History of Christian preaching.—Pattison.  
Happy Art of Catching Men.—Patterson.  
Hand-book of Theology—Norvell Robertson.  
Grape-shot and Canister—Allen Hill Autry.  
The Ethical Teaching of Jesus—Sampey.  
The Seven Dispensations.—J. R. Graves.  
Outlines of Sermons for Special Occasion.  
The Expositor's Bible.  
The Scripture Types—C. F. Frey.  
Unwritten Sayings of our Lord—David Smith.  
A History of the Baptists—Jno. T. Christian.  
Scott on the New Testament. 2 vols.  
A Grammar of the Greek Testament in the Light of Historical Research—A. T. Robertson.  
The Moral Dignity of Baptism—J. M. Frost.  
Notes of Gospel of John.—Geo. W. Clark.  
A Treasury of Illustrations.—Henry Ward Beecher.  
The Treasury of David—Spurgeon.  
Greatest Thoughts about God.—Lawson.  
The World of Moral and Religious Anecdotes—Paxton Hood.  
Commentary on Romans.—Wm. Shedd.  
Pedobaptist and Campbellite Immersion.—A. C. Dargan.  
Write Mrs. S. L. Morris, 1015 Arlington Ave. Jackson, Miss.

## Not So Intimate

Jack—"I hear Bill has a habit of talking to himself when he's alone."  
Jim—"I'm sure I don't know."  
Jack—"Why, I thought you two were intimate friends."  
Jim—"Yes, but I was never with him when he was alone."—Good Hardware.  
Wife: "Did you notice the chin-chilla coat on the woman sitting in front of us at church this morning?"  
Husband: "Er—no. Afraid I was dozing most of the time."  
Wife: "Um! A lot of good the service did you!"—Baptist Observer.  
"Willie," said his mother, "I wish you would run across the street and see how old Mrs. Brown is this morning."  
A few minutes later Willie returned and reported:  
"Mrs. Brown says it's none of your business how old she is."—E. H.



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

As this copy for the Baptist Record is being written the crowds are gathering in Hattiesburg for the great State Sunday School and BYPU Convention. Elsewhere in the Record you will see an account of the meeting perhaps. Today is a pretty day and that means that we are likely to have a record breaking crowd.

### Macon Sets Up the General BYPU Organization.

We are glad to add Macon to our list of churches that has set up the General BYPU Organization. That means that his church moves forward in her organized effort to promote the Kingdom. The Kingdom moves as trained Christian soldiers move it and the General Organization helps in the training. Mr. Emmett McCool was elected as director. The senior union has been reorganized in this good church and the work moves on under the efficient leadership of pastor R. D. Pearson.

### Fifth Ave. Hattiesburg Intermediates Busy Doing Extension Work.

"If it isn't Missionary, it isn't B. Y. P. U." That is one of our Slogans in BYPU and that means that we must be on the lookout for missionary work to do. The Fifth Ave. Intermediates, Hattiesburg bound something recently and so took advantage of the opportunity to go out and help organize a BYPU. They went to Arnold Line church about eight miles out, gave a program and organized an Intermediate union. They started it off with seven members and when reporting twelve members enrolled. Not only did they organize the union, but some of them went out for several Sundays and helped them put on their programs. Then the Leader, Mrs. Morris, and Anes Chandler, Cor. Sec. went out each evening for a week and gave them the Study Course. At the last meeting of the Forrest County Association BYPU this new union was there 100 per cent and continue to do excellent work. The Fifth Avenue Intermediates enjoyed this extension work so very much they have planned for other work like it. Now isn't that real missionary work?

### Natchez Sets Up General Organization.

Another church falls in line with the general plan and makes possible a much higher type of training. Natchez elects general officers at the close of a successful training school. Mr. David A. Deterly was elected director, Mr. John E. Estes associate director, Miss Joyce Oliver general secretary, Lillian Wroten,

Chorister and Margaret Campbell, pianist. The heads of the three departments are G. B. Altley president senior union, Miss Marguerite Campbell intermediate leader, Mrs. J. W. Chisholm junior leader with Mrs. W. A. Sullivan sponsor in the junior union. The training school was attended by interesting crowds and the week counted a success.

### April.

April showers we have heard of but now we are thinking of April in another way. "April BYPU Conferences" should mean April Blessings. Have you already made your plans to attend the conference in your county? We hope you have. Look in last weeks issue of the Record and get the dates and places for the first ten days of April. Next week we will continue the list. These conferences will be your best help in developing your individual union's work.

### A Good Leader Moves.

Now the right thing for us to do when we move to a new place is for us to move our religion also and that is exactly what Mr. R. E. Denman did. He was the leader of the Intermediate BYPU at First church Greenwood. He moved his business to Biloxi and along with his business he moved his religion and started right off there doing the same thing he was doing in Greenwood, leading the intermediates. Greenwood's loss was Biloxi's gain. Congratulations Biloxi.

### Study Course Returns.

We are delighted with the returns of our Study Course Week, the reports continue to come in and I am sure there are a number of unions that had the course that have not reported. Ask your teacher if he has ordered the awards. They should be ordered from your state secretary here in Mississippi. If the request goes to Nashville it comes back to us all right but delays your getting the awards. NOW!! what about the union that has not taken the study course? They can and should take it right away. It is never too late to do good, so go to it just as soon as you can your members need the inspiration that comes from the study course.

### Starkville and Magnolia.

It was the privilege of our State Leader, Miss Cecelia Durscherl to be with Magnolia and Starkville for their Training School within the last month and in each of these progressive churches the interest manifested was fine and the results of the meetings all that could have been expected. Bro. Ray, Pastor of the Starkville church has the privi-

lege of being pastor of a large group of A. & M. students along with many other fine young people and they all back him up in his program for them. Bro. Pope, pastor of the Magnolia church is beloved by every member of the church plus the other people of Magnolia. The rains that continued to fall during the week there did not keep the folks from coming and doing a fine piece of work.

Fairview recently organized a Senior BYPU. There are 35 on roll, and 755 of them started out right by taking the Study Course, which was taught by Mrs. Lipe, our efficient Director. The study lasted until Saturday night, and after the examination we were served delicious refreshments. We have a splendid corps of new officers.

Wilna R. Ray, Cor. Sect.

The BYPU, of the Sharon Baptist Church went with their pastor, Rev. J. M. Edwards, to Persimmon Hill, a little church about thirty miles from Gulfport, where the young people put on a program. After the program, a BYPU was organized by the president of the Sharon Union, Mr. W. L. Spooner. Seventeen young people started out very enthusiastically. The people of Persimmon Hill community ask the prayers of all the Christian people everywhere.

Eloise Conn.

### MACON

The work which has been under way on our building for some weeks has been completed. The entire building has been overhauled from roof to foundation, and the interior refinished. The auditorium has been equipped with new lighting fixtures.

Because the people "had a mind to work" every bill was paid promptly. No indebtedness was incurred. Our people are responding in a fine way to all phases of the work. We confidently expect to meet our pledge to the Cooperative Program fully, and, for the most part, monthly.

Our first service in the auditorium since the work began was held last Sunday. It was a joyous service—especially joyous because the Lord added to us a fine young lady who come confessing Christ and asking for baptism.

We plan to begin a meeting April 11th, to continue through the following week.

Pray for us.

—R. D. Pearson.

### CHATTANOOGA WILL TAKE GOOD CARE OF SOUTHERN BAPTIST CONVENTION

While there has been some delay in the detailed organization of the Baptist forces of Chattanooga, in preparation for the Southern Baptist Convention in May, all the committees are now organized and ready for business and a general Convention office has been opened in the Memorial Auditorium to handle all correspondence relative to this mat-

ter. The delay in organization was due to the illness of Dr. John W. Inzer, pastor of the First Baptist Church, and general chairman for the entertainment of the Convention. Doctor Inzer has not recovered as rapidly as he had hoped, and as he is still under the care of a physician the committee felt it best to relieve him of all responsibility in the preparation for the big gathering and Lee H. Battle, prominent business man, has been elected general chairman instead.

The writer has just returned from Chattanooga where he was informed that the city has several hundred more hotel rooms available than in 1921, when the Convention met there last, and the people of the city will again throw open their homes for the accommodation of any who may not be able to get into the hotels. New hotels on Signal and Lookout Mountains will be available for the Convention visitors this year. Every other committee charged with any responsibility in connection with the Convention will function 100 per cent, Mr. Battle informed the writer.

In addition to her hospitality Chattanooga will offer the Convention probably the best meeting place, everything considered, it has ever had. The new Memorial Auditorium offers ample seating capacity for the Convention proper in its main assembly hall, while an auxiliary hall will suffice to accommodate the Woman's Missionary Union on its last day's meeting. The earlier sessions of the W. M. U. will be held in the main hall. In addition the Auditorium offers by all odds the best exhibit space the general boards and other agencies have ever enjoyed. Thus it will be seen that every Convention interest will be housed under a single roof for the first time.

The local committee advises that while the acoustics of the assembly hall are good from the platform, plans are being worked out whereby a speaker may be heard all over the auditorium no matter from what portion of it he speaks. This will greatly facilitate discussion of reports and motions from the floor of the Convention, it is believed. The general committee plans to announce all its sub-committees and list of hotels, etc., immediately. All correspondence should be directed to General Chairman, Southern Baptist Convention, Chattanooga, Tennessee.

—Frank E. Burkhalter.

Cotton Overseer. "Say, Sambo, what makes your nose so flat?"

Sambo. "I don't know, boss; but I s'pect it's to keep me from stickin' it into other people's business."—Our Boys and Girls.

One of those big, strong men walked into a ladies' store and said: "I want to get a good set of furs. That brown set in the window will do."

To which the salesman said: "Oh! you mean skunk?"

And the salesman is still in the hospital.—Ex.



## Sunday School Department

### SUNDAY SCHOOL LESSON

April 1, 1928

Jesus the Suffering Messiah

Mark 8:27 to 9:1; 9:30-32; 10:32-34

(From Points for Emphasis

by H. C. Moore)

**Golden Text**—If any man would come after me, let him deny himself, and take up his cross, and follow me. Mark 8:34.

1. Acceptance of Christ as the anointed of God is the fundamental of faith in him as Saviour and Lord. Long were the disciples in attaining unto it, but at last they learned it. It was when they were alone in the mountainous region of Caesarea Philippi that Jesus drew out of the disciples the popular opinion of himself as leading up to the great confession which Peter made.

(1) First Jesus asked the disciples what the people thought of him. They replied that he was considered one of the nation's great come back to life: the inflexible Baptist, or the intrepid Elijah, or the weeping Jeremiah, or some one of the other prophets. So the people had an exalted though inaccurate conception of the work of Jesus. (2) Turning to the disciples, Jesus asked them with the utmost emphasis: "But who say ye that I am?" Upon the correctness of their view everything depended: If they were wrong, the whole course of instruction must be repeated; and if they were right, it was time to confess it and then live it out before men. Peter was the spokesman of the Twelve and his response touches the highwater mark of Christian loyalty: "Thou art the Christ, the Son of the living God." (3) The people at large were not yet ready to accept this sublime truth. Hence Jesus charged the disciples that they should tell no man that he was the Christ. In the light of the events culminating with the resurrection and ascension of Jesus and the descent of the Spirit they could proclaim it and thousands would be cut to the heart; but now it would only arouse fanaticism and hostility. Let the disciples wait till the fullness of time.

2. Atonement by Christ could be effected only by way of the cross which now loomed definitely into view. (1) What Jesus had long foreseen was now for the first time declared to his followers. Their recognition of the Messiah must be speedily followed by a statement of the Messiah's chief work: suffering rather than political sovereignty. And four things were here predicted: the inevitable journey to Jerusalem that his mission might be completed; the endurance of hardships from the authorities; the awful martyrdom; the triumphant resurrection. (2) The mention of his Master's murder through Jewish hostility stirred the soul of Peter.

He, therefore, took Jesus aside and rebuked him, a half prayer that Jesus' death might be prevented merging into the presumptuous assertion that it should never occur. He thus exhibited a self-confident rashness of spirit and speech, contradicted the prediction Jesus had just made of himself, and became a tempter of his Lord. (3) For once Jesus publicly, almost sternly, rebuked Peter in return, declaring, "Get thee behind me, Satan!" It was the old temptation to strive for the kingdom of the earth without enduring the cross. As the temporary mouthpiece of Satan, Peter merited the sharp command which had vanquished the Tempter in the wilderness. The secret of Peter's error was that he had not the mind to comprehend, much less the capacity to direct, divine affairs: "Thou mindest not the things of God but the things of men".

3. Loyalty to Christ demands self-renunciation, cross-bearing, and obedience. (1) Jesus was on the way to the cross and he declared that if any wish to come after him, as believers do and must, there are three things to be done: first, renounce self and selfish interests for God and duty; secondly, take up the cross and bear hardships for Jesus' sake; and, lastly, follow Christ in loving imitation and exact obedience. (2) And why must we follow Christ even through death? For the good reason that the selfish life, however carefully guarded, is lovable, while the life of duty though scorned and stricken, can never be shattered and destroyed. Hence, the paradox that we can find life by losing it and lose it by saving it. He finds life truly, largely, eternally, who loses it for the sake of Christ and the gospel. On the other hand, what good could it do for a man to win the whole world and lose his life? The world would be valueless to him for there is no equivalent to a lost life and nothing can buy it back. So we are to seek that life which, if physically lost, is yet eternally saved. And, as Jesus goes on to say, if we are unashamed of Christ and his teaching in the midst of men today, he will be unashamed of us when he comes again in the glory of the Father with the holy angels.

### THE SCIONTI-ANDERSON CONCERT AND ITS PURPOSE

The purpose of bringing Stell Anderson and Silvio Scionti to give an ensemble concert in Jackson, Miss., Friday evening, March 30, at 8:15, at the city auditorium is three-fold:

1. To provide a delightful program by artists of high rank for the community and surrounding vicinity at POPULAR PRICES.

2. To launch a movement for con-

### TORONTO COMMITTEE MAKES ANNOUNCEMENTS CONCERNING HOTELS, BOARDING HOUSES AND RELATED MATTERS

By Frank E. Burkhalter

Hotel facilities at Toronto have not kept pace with the rapid growth of that city in other directions, and, as a consequence, the city that will be host to the Baptist World Alliance, June 23-29, is somewhat deficient in hotel accommodations. The Canadians are a very hospitable people, however, and as the citizens of

Toronto are accustomed to opening their homes each year for the accommodation of much larger crowds than are expected at the Baptist World Alliance, Dr. George T. Webb, head of the hospitality committee, gives the assurance that all who attend the Congress will be provided for very comfortably.

For the information of persons desiring reservations at the hotels, the names, number of rooms available, and the prices of the various hotels are given as follows, with the request that all desiring to stay at the hotels write the hotels directly for their reservations:

#### ROOMS AVAILABLE

Hotels	No. Single	No. Double	Rate Single Per Person	Rate Double Per Person
Iroquois	20	20	\$2.00-\$3.00	\$1.75-\$2.50
Isabella	10	15	2.00- 3.00	1.50- 2.50
King Edward	None	400		3.50- 6.00
Royal Cecil	None	20		1.50- 2.00
Prince George	None	50		3.00- 6.00
Westminster	None	20		2.50- 3.00
Tudor	None	20		3.00
Tuxedor	None	15		3.00
Marlborough	6	30	2.00	2.00- 2.50
Ford	None	300		1.25- 2.00
Windermere-Westmoreland	10	10	1.75- 2.50	1.25- 2.50
Waverley	None	35 with bath		3.00- 4.00
		15 without		2.00- 3.00
Carls-Rite	None	25 with bath		4.00
		40 without		3.00
Walker	None	25		2.50- 4.00
Wilton Court		20		1.50

Persons desiring accommodations in boarding houses and private homes should address Hospitality Committee, Baptist World Alliance, 99 Dundas Street East, Toronto (2) Canada. The prevailing rate at the rooming houses will be \$1.00 per night, or \$5.00 for the seven days, per person, with two in a room.

Reduced rates of a fare and one-half have been granted by all the railroads with the exception of a half-dozen short lines in Arkansas, Louisiana and Mississippi. This ticket will require that the passenger return by the same route that he went to Toronto, while by the payment of a very few dollars more one will be able to secure a summer excursion ticket that affords a wide variety of routes and places and a longer period of time in which to complete his trip.

For the convenience of persons making the trip in automobiles the committee announces that Baptist World Alliance booths will be placed

at all five of the principal gateways into Canada—Niagara Falls Lower Bridge, Niagara Falls Upper Bridge, Buffalo Peace Bridge, Windsor Ferry, and Sarnia Ferry. At these booths any information desired concerning the World Alliance will be given. Good motor camps are available near the Exhibition Grounds at Toronto where the Alliance sessions will be held, while the Exhibition grounds have parking space for 10,000 cars. No parking fee will be charged, and there will be no customs charge on cars entering Canada. Excellent roads lead from all these gateways to Toronto.

To help meet the heavy expenses of preparations for the Alliance the Executive Committee has fixed a registration fee of \$2.50, which will entitle the delegate to a badge, copy of the program, etc.

The hospitality committee will meet all incoming boats and trains and endeavor to welcome and serve the visitors in every way possible.

school students, 75c; high school and college students, \$1.00; adults, \$1.50.

#### Obituary

Harmon Bufkin Mullins, born Jan. 3, 1857, died March 18, 1928, Fayette, Miss. Brother Mullins was a scion of an honored family, a cousin of Dr. E. Y. Mullins; himself a good man beloved by many, and a faithful deacon of Fayette Baptist Church for many years. His going leaves many hearts sad. Bereaved are his devoted wife, four sons, and two daughters. He was laid to rest in the cemetery at Fayette with Masonic rites.

By his pastor,

—D. O. Horne,  
Lorman, Miss.

certs as a civic enterprise and to benefit some local institution such as the Old Ladies' Home, the Old Men's Home, or the orphanages, or to donate funds to some civic organization such as the Community Welfare Association.

3. The proceeds from this concert will be disbursed as follows: The guarantee made the artists, which is a specified sum plus twenty-five per cent of the net proceeds; twenty-five per cent of the net proceeds to be divided between the Baptist and Methodist Orphanages; the balance to be deposited in the bank as a nucleus for a fund to bring other artist concerts.

Tickets may be had at city auditorium box office: Elementary



## COLLEGE COLUMN

## M. S. C. W. NOTES

Marie Smith, Reporter

The delegates representing the college at the Sunday School and B. Y. P. U. Convention held in Hattiesburg last week were Miss Ward, Cecil Hamilton, and Mildred Gill. Besides these, several people from town represented the church. Naturally, these delegates consider this conference the best they've ever attended. However, the college representatives missed a fine devotional led by Miss Eunice Adams, Y. W. C. A. Secretary of the college.

We take this means of thanking the givers of the three beautiful pillows, the lovely table cover, the we-still-don't-believe-it's-true linoleum, the very useful pitcher, and the butcher knife and its relatives. Our next cry is for cups—we've reached the point where we have no handles.

The Nominating Committee for the new B. S. U. Council Members is composed of these persons upon whose judgment we can rely: Dr. Franks, Miss Ward, Ayleen Eitel, Merle Gunnels, Vela McKinley, Virginia Miller, French Moore, and Frances Bennett.

The Membership Committee sent out clever messages for windy weather last week—little kites with this written upon them: "Kite to Sunday School."

## STATE TEACHERS COLLEGE NEWS

## Convention a Source of Growth

Many S. T. C. students attended the Sunday School and B. Y. P. U. Convention last week, welcoming the opportunity for Christian growth. Those Baptist students who wished to go were excused from classes, and allowed the freedom from chaperonage customary on Sunday morning. Numbers of other students attended the night sessions of the Convention. All hope that the Convention will re-visit Hattiesburg, and that when it does, it will remember that S. T. C. is willing and ready to entertain visitors.

## Student Secretaries Visit Campus

We were glad to have all visitors who came on S. T. C.'s campus last week. Miss Mary D. Yarborough, Miss Irene Ward, and Mr. Fred Terry visited Mr. Pennebaker's "office" while on S. T. C.'s campus. All are Student Secretaries, and can appreciate each other's problems, successes and efforts.

## Sunshine B. Y. P. U. Hikes

In spite of threatening clouds, members of the Sunshine B. Y. P. U. shone too hard to let it rain while they hiked Saturday afternoon. They have much faith in their "Sunshine", for they did not even carry umbrellas.

## Fifth Avenue Class Entertainment

The girls' class, taught by Miss

Loyetta Webb, enjoyed a quiet and interesting party in the Home Economics Department on March 17.

## B. S. U. Officers for 1928-1929

The B. S. U. met and elected the following officers for the next college year:

President, J. I. Rankin; First Vice-President, S. Gwendolen Ellis; Second Vice-President, Orena Wade; Treasurer, Maud Mosley; Secretary, Eunice Middleton; Publicity Chairman, Edna Lee Triplett; Music Chairman, Edna Lois Bullock; Faculty Advisor, Dr. W. T. Lowrey.

Mr. J. H. Pennebaker, our Student Secretary, is a permanent member of the Council; although there would have been a unanimous vote for continuance if his had been an elective office.

—S. Gwendolen Ellis,  
B. S. U. Reporter.

## A HOSPITAL EXPERIENCE

By Louis J. Bristow, Superintendent of Southern Baptist Hospital, New Orleans

It is one thing to be superintendent of a hospital, but quite another to be a patient in that same hospital. After serving many years as superintendent, I was recently a patient. While the experiences are akin, they are not alike.

Early in January, while crossing a down-town street where traffic was very heavy, I was struck by an automobile which suddenly swerved around the corner. At first I thought one of the sky scraper buildings had fallen on me, but soon learned it was I who had fallen. And when I heard the traffic "cop" say, "Take him to a hospital," I was alert enough to tell the driver which hospital.

That was early in January, I say. It is now the last of March, and I have just been discharged from the hospital. But my! what has occurred in the meantime. Doctors and nurses and attendants. Medicines and bandages and plasters. Surgeons' knives and haemostats and needles and sutures. What a varied experience a fellow has in a hospital. Smilingly cheerful, happily, white-capped nurses, without a word of forewarning, trundle one off to the surgical, or x-ray, or physiotherapy, or cardiographic department. O, what an experience! And more than two months of it, too.

At first I got along quite well. In fact, one day when Governor Neff took lunch at the hospital I got up and went to the dining room, bound and plastered and bandaged though I was. Another day I actually went to church services. But I paid the price of folly for so doing.

Early one morning there was a collapse, and for a time it seemed that the gates which always stand ajar were opening for my passage through. Then followed days when visitors were denied access to my room. But God in His mercy restored me, and I am again at my desk. I shall always be grateful to Him for His blessing.

The azure of night brings out the

glory of the stars. So my days in bed revealed to be anew the beauty of friendship. Many letters came from over the South, from the President of the Southern Baptist Convention to the obscure collaborator who knows me only by name. How I appreciate these evidences of interest and love! What a privilege to belong to such a family as that of Southern Baptists.

I should here pay tribute to those who carried on the work while I was incapacitated—Board, Staff, nurses, all—their loyalty and labors. They did everything. They proved anew their ability, fidelity and worth, and I love them. My own correspondence was carried on by my secretary, sometimes in her name, sometimes in mine. Here on my desk are scores of copies of letters to which she signed my name which I never saw before. But she did it better than I would have done. What a rare fellowship we have here in this hospital. If one is sick or injured, it is a fine place to come for treatment. Selah!

We have done about \$5,000 in charity this month, and paid for it from our earnings.

## THIS IS FINE

I want to thank the boys and girls, both old and young, of the B. Y. P. U. for their fine response to my letter about Mr. Wilds' trip to Toronto. We went over the mark set and still some is to come in I understand. One of the young men of 5th Ave., Hattiesburg, said they had raised their amount but had neglected sending it in. I understand Tutwiler has raised their's also.

I had intended reading all the short notes sent in but those of you present saw how rushed we were for time and in hastening through as it was I omitted Hazlehurst and McComb City First and so am calling special attention to those now. I did not call Magee either and Brother Boyd thought they had sent it in so in checking over my list I find I have Mt. Olive listed twice and I suppose I had Mt. Olive "on the brain" from the recent visit to their beautiful building and so just wrote that in the place of Magee.

President L. T. Lowrey and Mr. Alvon Doty have my sincere appreciation in allowing me a few minutes of their time for the presentation.

While it was not such a big thing still it afforded this writer quite a bit of joy to have part in it and I am sure the same is true of the Pastors and other B. Y. P. U.ers who responded. There is never an excuse for ingratitude and this was truly a "love gift".

Mr. Auber we wish you all good things.

Those who had a part are as follows:

Harperville, by Miss Lola Britt. Sherman, by Mrs. W. A. Moore. First Baptist, Jackson, by W. G. Mize. Longview, by L. B. Johnson. Walnut, by R. P. White. Marks, by E. E. Boone. Fairview, by Mrs. Kate Murphy.

Chalybeate, by N. A. Edmonds. Holly Springs, by W. C. Sandusky. Vicksburg First, by Wiley S. Burke.

Kosciusko, by B. Y. P. U. Tylertown, by H. A. Scott. Richton, by Lizzie Brown. Baldwin, by B. Y. P. U. Meridian 41st Ave., by Elizabeth Sanford.

Blue Mountain, by Sadie Lee Clark.

Grenada, by G. W. Jennings. Tupelo First, by D. I. Purser, Jr. Calvary Baptist, Jackson, by Miss Joy King.

Blue Mountain College, by Miss Fannie Lynn Gamblin.

Magee, by Mrs. R. L. Burrows. Amory, by J. J. Jones. Charleston, by Mrs. R. A. Kimbrough.

Oxford, by Frank M. Purser. Mt. Olive, by Mrs. A. F. Byrd. Philadelphia, by B. Y. P. U. Indianola, by A. F. Crittenden. Durant, by J. S. Riser, Jr. Ripley, by Pastor and Mrs. Wales. Davis Memorial, Jackson, by A. W. Talbert.

Lyon, by Mrs. Myrtis Seale Aaron. Prentiss, by Mrs. John S. Dale.

McComb First, by Representative Simmons.

Mississippi Woman's College, by Miss Ora Ezell.

Clarke Memorial College, by Angie Everette.

Griffith Memorial, Jackson, by Curtis Beard.

Starkville, by J. D. Ray. Forest, by Mrs. S. E. Lackey.

Parkway, Jackson, by R. L. Edwards.

Hazlehurst, by B. Y. P. U. Brookhaven, by Miss Bernice Dupree.

Total in cash and on deposit, \$216.34.

You will notice Pastor Ray joined the group though he was not one of the ministers written. Glad to welcome him in on it.

Again thanking each one who had a part and especially the boys and girls who insisted on doing the thing themselves, I am

Yours in service,

—D. A. (Scotchie) McCall.

## John Brocton Dendy

J. B. Dendy of Pickens, Miss., was born June 9, 1849, in Lowndes County, Alabama, the son of Edmond Taylor Dendy. His grandfather was John Dendy, a Virginian who emigrated to South Carolina before the Revolutionary War, and fought under Sumpter and Marion. His father was a Baptist minister of Laurens County, S. C.

He was justice of the peace in Leake County 1878-79; mayor of Pickens 1885-89; supervisor in Madison County 1896-1912; a member of the legislature two terms, 1907 and 1912.

Married Amande Louisa Edwards of Madison County. To this union were born five children: V. C. Dendy of Pickens, S. B. Dendy of Madison County, Mrs. J. R. Allen of McComb City, Mrs. T. D. Nickels of Batesville, and William Edmond Dendy, deceased.

—J. B. Perry, Pastor.



## The Baptist Record

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Mississippi Baptist Convention  
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Baptist Building  
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R. B. GUNTER Cor. Sec'y  
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word  
which must accompany the notice.

### WUCHOW, CHINA

My Dear Friends:

A little more than a month ago  
we arrived in South China from  
America. The trip out was pleas-  
ant, with calm seas all the way.

Studying conditions at first hand  
has brought encouragement. No  
doubt you will be interested in a  
short comment on the China situa-  
tion at this time and an added per-  
sonal word.

The atmosphere here now is con-  
siderably cleared of some of the  
former uncertainties; and peace,  
prosperity and progress seem the  
order of the day. Several years  
trial of the doctrines of Bolshevism  
has taken its toll of death and dis-  
aster. Business stagnation with  
general loss and uncertainty has  
prevailed.

The ousting of the "Reds" a few  
months ago has restored confidence.  
Evidently the corner has been turned  
politically and the road leads up-  
ward and on to better conditions.  
The people seem cordial and friend-  
ly to the foreigner and we have not  
seen a single sign of hostility. We  
go in and out among the crowded  
streets with no thought of unfriend-  
liness. For these changes and "bet-  
ter days" we are indeed grateful.

The Stout Memorial Hospital is  
carrying on its work unhindered.  
The staff is cooperative and diligent.  
The number of patients being treat-  
ed is increasing. Our free clinic is  
open every day and gaining in pop-  
ularity.

Since our return we have too much  
to do. After the first few days of  
reception, feasts and the meeting of  
callers, old friends and former pa-  
tients we set up housekeeping in the  
foreign patients' suite in the Hos-  
pital. Now the days are full with  
work in the wards and operating  
room. It seems much the same as  
before going to America on fur-  
lough. What a gracious experience  
it was to be in the Homeland among  
our dear people.

With all that we find of encour-  
agement there is the ever present  
consciousness of depression. It  
seems so unnatural and uncanny to  
be here without Mrs. Leavell and  
Cornelia. We do not yet seem to  
understand it.

## The Orphanage Signal

Just a word to the Baptists who  
are sending us boxes, whether they  
are for the children they have adopt-  
ed or for others. Do not make up  
your boxes with stuff you have to  
buy until you write me in regard to  
the needs of which we have. I shall  
be delighted to notify any of you  
who have adopted any of our fine  
boys or girls to clothe, when they  
need articles, write me personally.

We can use at this time dresses  
for little girls from 6 to 10 years  
of age, night shirts for boys of all  
ages. We can use any kind of food  
stuff that you send. If Baptists will  
heed this it will save you money,  
and give us just what we need. We  
can use both paint and kalsomine in  
our buildings, either old ivory or  
white paint, gray floor paint, white  
and the light shade of blue in kal-  
somine, table wear of any descrip-  
tion can be used.

### Health Reports

We are delighted to announce  
that Dr. Harvey Garrison, child spe-  
cialist, has been employed as our  
family physician and will have com-  
plete charge of looking after the  
health conditions of the children.  
He is already on the job and making  
examinations as rapidly as possible.

We have at present an epidemic  
of grip which is keeping a number  
in bed almost daily. Two cases of  
mastoid, two cases of pneumonia,

May our Heavenly Father supply  
the needed grace and daily guidance  
for our task.

We rejoice in every remembrance  
of you and your goodness to us. We  
press the battle here in His name.  
With my loving "Salaams", I am,  
Faithfully yours,

—Geo. W. Leavell.

### THE EDUCATION BOARD AND OUR MOUNTAIN SCHOOLS

By Rev. C. D. Creasman

In view of the general sentiment  
toward the Education Board and  
the rather wide spread feeling that  
it ought to be discontinued I was  
greatly surprised when the Effi-  
ciency Committee recommended that  
the mountain schools be turned over  
to this board. I wish the commit-  
tee had given us a reason for this  
recommendation. Was it because  
it is generally admitted that the  
Education Board has too little to  
do. It certainly could not have been  
because any one thought that the  
Board could conduct the school sys-  
tem better than the present man-  
agement is doing it. In view of the  
importance of this proposed change  
I feel that I should make a brief  
statement against it.

Dr. A. E. Brown, the great foun-  
der of our mountain school system,  
who gave the best years of his  
life to them, went to Atlanta in  
1924, when he wasn't able to go, for  
the purpose of preventing the very  
change now proposed. He died short-  
ly afterwards. He had a convic-

one case of measles. This demon-  
strates how bad we need an isolation  
building.

We wish to express our profound  
appreciation for the courtesy always  
shown us by the physicians and the  
Baptist Hospital force. Our chil-  
dren get the same treatment that  
the wealthiest man or woman in the  
state gets. If you want real service  
go to the Baptist Hospital, and you  
will be greeted by the finest group  
of doctors and nurses at the great-  
est hospital in the South.

### Farm News

We are using vegetables out of  
our own garden, and planting more  
vegetables as we expect to supply  
the Baptist Hospital with their veg-  
etables this year.

We have a herd of fine Poland  
China hogs which represents our  
meat supply for next year. We also  
have a number of baby calves which  
indicate that our milk supply will  
be sufficient for the summer.

We have 1,500 baby chicks which  
weigh about 1¼ pounds each. There-  
fore we are expecting better times  
in the future.

### Equipment

Funds are still coming in for the  
equipment of our buildings. It will  
not be long before we will be en-  
abled to furnish our entire outfit.

—B. E. Massey.

tion that such a step would be fatal  
to the schools. There must have  
been good grounds for this convic-  
tion for the idea seems to be to let  
the Education Board have these  
schools and let them pass out of  
existence as rapidly as they ought  
to. That some of these schools  
have had to pass out of existence  
already is generally known, and  
that other must go is equally well  
known. But does that fact furnish  
any grounds at all for transferring  
the system of schools to the Educa-  
tion Board? Dr. Brown had very  
definite plans for the schools, and  
he went to considerable trouble, and  
spent a lot of time, in finding a man  
whom he could train to take his  
place and carry out his plans. He  
found that man and trained him,  
and died perfectly satisfied to leave  
his great work in that man's hands.  
That man has endeared himself to  
the mountain people, and has very  
ably carried on the work of his  
great predecessor. That man is Dr.  
J. W. O'Hara. Now what advant-  
age can possibly accrue from tak-  
ing this work out of his hands away  
from the Home Board where it has  
been so ably carried on all these  
years and putting it into the hands  
of others who would have to study  
and experiment for years perhaps  
before they could form a successful  
policy of mountain school educa-  
tion? Or if it is proposed to let  
Dr. O'Hara remain in charge of the  
schools with headquarters in Ash-  
ville, then what would be the ad-

vantage in transferring the general  
management from the Home Board  
to the Education Board with head-  
quarters still further from the  
mountain people any better than  
the Home Board does? And be it  
understood now that the Board that  
handles mountain schools must un-  
derstand mountain people. Also be  
it further understood that the moun-  
tain people do not want this change.  
Many of the school men have al-  
ready said so, including some of the  
strongest and most experienced of  
them. I speak as a mountaineer,  
and as one who owes much to his  
training in one of these great moun-  
tain schools. This is one of the  
most serious changes that has been  
contemplated since I can remem-  
ber. I see nothing whatever to be  
gained by it, and there is much that  
might be lost by it. Why attempt  
to install new machinery, which  
might not work, when the present  
machinery has worked so wonder-  
fully well, and never better than in  
recent years.

With the most sympathetic re-  
gard for the members of the pres-  
ent Education Board let me say  
that I share the conviction of a  
great many of our people, perhaps  
a large majority of them, that the  
Education Board ought to be abol-  
ished, and I hope that this will be  
done at the Convention at Chatta-  
nooga.

### TIME TO CHECK UP

Pastor, Superintendent, Educa-  
tional Director, Intermediate work-  
er, the Intermediate Department  
would call to your attention the  
fact that it is time to check up.  
The last Sunday in the month closes  
the first half of the Sunday school  
year.

### Check Up

How does your Intermediate de-  
partment, your Intermediate class,  
stand as far as the Standard of Ex-  
cellence is concerned? What points  
are lacking? What are you doing  
to reach them? The Standard is a  
soul winning, service enlisting, char-  
acter building program. If you have  
not checked up please do so at once.  
If Standard, write your State Sec-  
retary for application blank, fill out  
and send to him immediately. Do  
not fail to check up after the last  
Sunday in this month.

### Goals

Our 1928 goal for the South is  
eighty standard departments, five  
hundred standard classes, and thir-  
ty-six hundred training awards. The  
goal for your state is 4 standard  
departments, 40 standard classes,  
and 250 training awards. Your  
state as our records show, has at  
the present time, no standard de-  
partments, 12 standard classes, and  
10 training awards. The Sunday  
School year is half gone. Officer,  
teacher, what are you going to do  
about these goals? Will you do  
your best—for Jesus' sake? Check  
up.

—Intermediate Department,  
Baptist Sunday School Board.

Professor: "And did I make my-  
self plain?"

Frosh: "No, nature did that."



# AS SHE SOWED

Jennie N. Standifer

Camille Dupont, acknowledged beauty and belle for two seasons in the most exclusive social circles of New Orleans, descended to breakfast the morning after the Mardi Gras Carnival ball with her lovely face beaming with her triumphs of the previous night. Her mother greeted her with a loving smile and said:

"Congratulations and compliments are trite from frequent repetitions, Camille, but I cannot help speaking the uppermost thought in my mind. Blue blood tells. Who but a Dupont, a descendant of the nobility of the nobility of France, could have quèened it as you, the short time you wore the crown at the Carnival? You have closed your second season in society with a crowning triumph, and half the young men in our set are at your feet. I am proud of you, my daughter."

"Thank you, Mother. It is great to feel one's power to lead in the social world. Better than to be a hampered, real queen."

"But child, sweet as was your triumph, remember that girlhood's charms are fleeting. While the social realm is at your feet you must make choice of a husband."

"I cannot decide on any one. I like for all to make love to me. I like proposals even when often repeated, but one lover would be monotonous."

"I have hoped that you favored George Marston, dear. I believe he is everything a girl could desire. He is of aristocratic lineage, talented, wealthy, and very handsome."

"But solemn as an owl, and in dead earnest. This winter I simply had to become engaged to him, to hold him on my list of admirers. But I told him last night I could never marry him. He took it hard."

"He is the best catch in the city, Camille."

"I am not going to have plain 'Mrs.' tacked to my name; I am going to capture a prince or a duke at least. When do we leave for Washington?"

"Within the next few weeks if you can be ready."

"I will hurry our dressmakers and be ready at the time you set to go."

"Very well. I will write and secure apartments at a good hotel."

A few days before leaving for the East, Camille chanced upon an interesting item of news in the columns of a daily paper. It was:

"Mr. George Marston, a popular young man of our city, left a few days ago for Europe. His friends will regret to learn that failure of health has caused his sojourn abroad."

"Poor George!" she sighed. "He is taking his disappointment harder than I expected. But he will recover. A broken heart never kills."

"But don't flirt so mercilessly again, dear. I have heard somewhere that: 'As we sow we will reap', or something to that effect."

"The idea of any man flirting with me! My heart is proof against Cupid's darts."

The travelers started on their journey to Washington, and had a delightful trip until they reached one of the Middle States, where rains had undermined a railroad bridge. Here, the conductor informed the passengers, the train would be detained eight hours.

"What can we do to pass the time in this sleepy little town?" Mrs. Dupont asked the conductor.

"Hire a taxi and drive over the town and out to the Hospital for the Insane," he replied. "Many of our passengers are going out there. It is reception day for the inmates."

"I never visited an Insane Asylum, Mother. I would like to go there," said Camille.

"All right, Camille, we will go."

A driver and taxi were engaged, and the home for the mentally infirm soon reached. With other visitors Mrs. Dupont and Camille were shown through the various wards occupied by those afflicted with milder form of insanity. The attendants were polite and obliging, but she shuddered as she glanced at the grated windows and heavy doors. The wild-eyed inmates, some sitting in glum silence, others laughing wildly, regarded the visitors with varied degrees of interest.

They were passing through a hall when Camille was attracted by a moaning mumble from a man crouched in an alcove by a window. Something about the head and shoulders was familiar, and caused her to ask:

"Who is that?"

"A patient sent from another state," replied the attendant. "It is one of the saddest cases I ever knew. He was gilded by the girl he loved and his mind is a total wreck."

"Who was she?"

"Listen, and you will find out her given name."

The man kept calling plaintively: "Camille! Camille! I have lost Camille!"

He turned facing the visitors, and Camille beheld George Marston! Within his dark eyes there was not the slightest indication of recognition of the girl he had adored. Camille gazed at the wreck of a man in horror.

"This man is incurable," the attendant explained. "He does not know his own mother and remembers nothing of the past, except that he lost 'Camille'."

"Let us return, Mother," whispered Camille.

They entered the taxicab and started back to the station.

"Drive faster—," commanded Camille.

"Faster,—faster!" cried the girl hoarsely.

"The road is rough, it would be dangerous," replied the chauffeur.

"Be patient, child," implored Mrs. Dupont.

"I will pay you extra to reach the station in—" The speeding car ran against a telephone pole near the highway, and was overturned. Camille lay unconscious when assistance came, but the driver and Mrs. Dupont were not seriously injured.

Several hours later Camille

aroused from the death-like stupor caused by a blow on the head.

"Will she live, doctor?" asked the weeping mother.

"I think she will live," replied the doctor who had been summoned from the Insane Asylum, "but there is a fracture of the skull which will prove serious, I fear."

The beautiful eyes opened, and Camille blankly returned her mother's gaze. The older woman asked in horror:

"Will her mind be affected all her life?"

"That is my opinion, Madam. She should be returned to our institution for treatment, but I can hold out no hope of permanent cure."

"And this," groaned the mother, "is the end of my darling's bright dream of the future! We do not know what a day will bring forth!"

"Whatsoever a man soweth, that shall he also reap." The words came to the sorrowing mother as she had heard them years before.

"And I might have led her to have an aim above the mere winning of admiration! I have betrayed my trust—and this is the fruit of what I sowed!"

## OTHER INFORMATION WITH REGARD TO THE ORPHANAGE

Since writing to you, my fellow Baptists, I have made two other trips to the Orphanage, and have seen that I had not realized half how bad it is. The W. M. S. of my own church, of which I am president, is doing all it can to relieve the situation there, and our deacons and Business Men's Class are helping us with putting in good beds and comfortable chairs for the nine girls of high school age, whom the Society has undertaken to clothe during this year; and I have gone to see how we could best serve with this money we have raised for the comfort of these girls, and to consult with some other laymen as to how we mere church members can relieve the situation which exists now, not just what might happen, but what is actually the condition now.

On my first and second visits I feared that the heating plant which is expected to keep 216 children comfortable, was not doing its duty, and that we might have to have a good deal of repair work done on that. On my last visit I found that it had ceased to function at all and that these children must sleep and dress in rooms without heat, and that they must keep comfortable on days when the thermometer is as low as forty, wear their coats except when they have leisure to go and sit around a heater in the basement of one of the dormitories. You know there are three large dormitories, one for the older girls, one for the younger girls, and one for the boys, besides the nursery where the very little tots stay. An architect, who has the reputation of being one of the best in Jackson, has been over these three dormitories carefully, and reports that one of them, that used for the older girls, is not safe. I was shown where

the danger signs appear, and I wanted to get all those girls out immediately; for it shows where the "studying" is slipping away from the brick-veneer wall and is sinking, and the architect says it is caused by the upright timbers rotting at the ends, top and bottom. And the dining-hall, which is a long hall built between this and one of the other dormitories, two stories from the ground, is in a more dangerous condition than any other part, for three times a day from 220 to 230 gather there for their meals, putting a great strain on it. I am such a dullard that I can't understand why the children weren't moved out of this danger as soon as it was discovered, so if you want to know that ask some one else, because I can't tell you. But if I were to guess at the reason, I would say that we have too much organization for an effective working of a democracy, and that is what we, as a denomination, are, you know.

Then there is another thing which I believed but was not sure of until I looked into it, so would not men-

(Continued on page 15)

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## The Children's Circle

Mrs. P. I. Lipsey

### My Dear Children:

This is a cool, lovely, bright Spring day, and if this weather continues, it is going to put people to gardening, and to setting hens. You know why I am saying this? I'm thinking of ways to make money for the B. B. I. girl. Can't you and Mother and Daddy talk together and see if you may not have the Sunday eggs to sell for her, or a little plot for Spring vegetables in the garden, or perhaps a hen with little chickens that grow big so fast? When I was a little girl, and had a little brother near my size, we used to pick up chips for the fires, and carry stove-wood into the kitchen. Somebody says to me every now and then, "Work your mind, when I've forgotten where something is: so now I say to you, 'Work your minds, children, and see what you can do for Miss B. B. I.'" This is my special message for you this week.

Look in Proverbs 10:20 for our Bible verse: The tongue of the just is as choice silver.

Much love to every one of you,  
from,  
Mrs. Lipsey.

### B. B. I. Girl

Brought forward	\$20.30
J. L. Williams	1.00
Bettie Robbs	1.00
Irah Izard	.50
Martha May Gatlin	.25
John Paul Powell	1.00
Blanche Rimes	.25
Jimmie Rimes	.25
Doxis Robinson	1.00
	\$25.55

### Orphanage

Brought forward	\$143.42
Ray Foster	2.00
Mary Sue Godman	.10
Elsie May Prewitt	.25
John Paul Powell	1.00
Martha Ruth Phillips	1.00
Maggie Quinn	.10
	\$147.87

Newton, Miss., Feb. 11, 1928.

Dear Mrs. Lipsey:

I am sending 50c for the Orphanage. Your little friend,

Joseph Allmon.

We are grateful for the money, Joseph, but next time you must tell us a little more about yourself, for we are interested in that.

Petal, Miss., March 8, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old and go to school at Leaf River Consolidated School. I have two sisters and two brothers. Well, you asked us to give something to the Orphanage. I am sending 10c. That isn't much, but it will help. You may use it for the B. B. I. girl if you wish. I go to S. S. every Sunday. My S. S. teacher is Mrs. J. O. McRaney. She is a good, sweet teacher. Wishes for you and all.

Fannye Wright.

Yes, Fannye dear, I wish to use it for the B. B. I. girl, and you will see your name on the report.

Chalybeate, Miss., Feb. 18, 1928.

Dear Mrs. Lipsey:

I have just been reading the Children's Circle, and I surely do enjoy it. I am a little girl 12 years old. I go to S. S. every Sunday, and to the B. Y. P. U. nearly every Sunday night. I belong to the G. A. too. I have been a member of the Baptist Church two years. I love church work, for I feel like it is doing something for my Savior. My Papa died when I was only 2 years old. I don't remember him, but I hope some day to meet him again. I have an uncle who is a Baptist preacher.

His name is Joseph H. Crawford. I think he is a good preacher. If I have a twin, I would like to hear from her. My birthday is May 29th.

With love and best wishes to Mrs. Lipsey and all the children,

Alma Ladora Crawford.

My, my, how many children I have who go regularly to Sunday School and B. Y. P. U.! Their number grows nearly every day. I am glad, too, Alma, that you are a Christian and love church work.

Crystal Springs, Feb. 20, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old, and I am in the second grade. My teacher's name is Miss Dorothy. I love my teacher. I go to S. S. and B. Y. P. U. if I am not sick. My Granddaddy reads The Baptist Record to me. I am sending you \$1.00 for the orphans.

Lorraine Hundley.

A granddaddy is a mighty nice thing, person I mean to have. Your dollar has gone to the orphans.

Wesson, Miss., R. 3.

Dear Mrs. Lipsey:

I am a little girl 10 years old with brown hair and brown eyes. I go to school. Am in the 4th grade, and go to Zion Hill Baptist Church Sunday School every Sunday. Am in the Junior Class, and am a member of the Daily Bible Readers' League, and my name is on the Honor Roll, second quarter, 1927, and I hope to keep it there until I shall have finished reading the Bible. We only have 3 daily readers in our class, but hope to get others to join us. Daddy has promised to give each of us a nice Bible if we will continue to read the passages daily. Your little friend,

Minnie Merle Remington.

That is a good resolution, Minnie, and you must carry it out, and that others have joined your Bible Readers' Club.

Wesson, Miss., Feb. 13, 1928.

Dear Mrs. Lipsey:

Papa takes The Baptist Record. I like the Children's Circle. We want to help the orphan children, so I am sending \$1.00 for myself, 10c for my sister, Beatrice, and 10c for my little brother, Earl.

Your friend, Reddith Prevost.

It is by means of your contribution, Reddith, and Beatrice's, and Earl's, and three of the other children, that we have been able to furnish a six-bed Ward at the Orphanage. Isn't that good?

Brandon, R. 2, Jan. 29, 1928.

My Dear Mrs. Lipsey:

I sure am glad you are going to have the Children's Circle in The Baptist Record. I am sending a little money for the Orphanage children. I am a little girl 11 years of age. I have four sisters and one brother. He is the baby. I am next to him. He is 5 years of age, don't go to school yet. I have a good mother and father. We sing songs Sunday evenings. I have a little dog for a pet. I hope this is printed, for I want it to be a surprise to Mother. Your loving friend,

Edrie Bass.

Thank you, Edrie, for the money. Your letter was to have gone in sometime ago, but I put on one too many, and yours got left out. You didn't tell us the doggie's name.

Crystal Springs, Feb. 17, 1928.

Dear Mrs. Lipsey:

I am very interested in the Children's Circle. I read it every week, and I think the letters are very sweet. I am a little girl 9 years old, have light brown hair and brown

eyes. I go to school and haven't missed a day this year, and I am in the fourth grade. I took a course at Junior B. Y. P. U. I am a daily Bible reader. I have one sister and two brothers. I want to be a member of the Circle. Your friend,

Flossie R. Howell.

And so you are, my dear, a member. Keep up the daily Bible reading. That is one of the very best things you can do.

Crystal Springs, Feb. 17, 1928.

Dear Mrs. Lipsey:

I am very glad we are having a Children's Circle in The Baptist Record. We take The Record, and I read it every week. I am 11 years old. Am in the fifth grade at school. About three weeks ago I took a course in Junior B. Y. P. U. Manual and received my diploma, of which I am very proud. I cannot attend S. S. every Sunday now, but go as often as I can. I have one sister and two little brothers, whom I love very much. I hope to be a member.

Mary Belle Howell.

That is a good report, Mary Belle, that I am pleased to hear. Write to us again soon.

Coffeeville, Miss., Feb. 4, 1928.

Dear Mrs. Lipsey:

It has been several weeks since I have written to the Circle, but I have read every one of the letters and enjoyed them. I see Mr. Williams gave \$1.00 toward furnishing the room of the Orphans' Home, so enclosed find 10c to help. I will try to help again. I live on a farm and like it fine. I go to school on a truck every day. A member,

Clara Mays Flood.

Well, Clara, we are much obliged for your help. Don't forget that you have said you are going to try to help again, and next time, send us something for the B. B. I. girl, won't you?

Osyka, Miss., Feb. 24, 1928.

Dear Mrs. Lipsey:

I am a little boy 12 years old and in the sixth grade. I have brown eyes and brown hair. I have a little sister and a good Mother. I live with my Grandfather and Grandmother. Your friend,

Jamie Ferrell.

We are glad to hear from you, Jamie. Ask your dear Mother if she will help you save up a little gift for the B. B. I. girl I've been telling you about.

Braxton, Miss., Feb. 25, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old and in the third grade. My teacher's name is Miss Mary Bell Welch. I am an orphan girl. I have four half-brothers and seven half-sisters. I live with one of my sisters in Braxton. I live close by the church and go to S. S. and B. Y. P. U. I am sending you 25c for the Orphanage room. Your little friend,

Leuna Hilton.

Thank you, Leuna, for the contribution. I go thro' your hometown every few weeks, on the way to Magee, where one of our children lives.

Moss Point, Miss., Feb. 20, 1928.

Dear Mrs. Lipsey:

I am so glad that we are going to have a "Children's Circle" in The Record. My Mother reads The Baptist Record to me every week, and I enjoy it very much. I am in the first grade at school, and have been on the honor roll every time. I go to S. S., and am a member of the Sunbeam Band. My Mother is the leader of the Sunbeam Band. We have 34 on roll. How many Valentines did you get? I got 20 real pretty ones. Am sorry I did not get to help furnish the room for the little orphans, but want to help on the next. I forgot to tell you my age. I will be 6 years old the 15th of April, and I want all the little

boys and girls and you, Mrs. Lipsey, to come to my party. Please let me join your Circle. Your little friend,

Margie Elaine Cooley.

It is dear in you to ask me to your party, Margie, and you may be sure I would come, if I could. Twenty Valentines? You make me ashamed to tell you how many I got. We are glad to have so popular a little girl in our Circle.

Glendora, Miss.

Dear Mrs. Lipsey:

I am a little boy 10 years old, and want to join your Circle. I go to school at Glendora, and love my teacher and am in the fifth grade. I am sending you \$2.00 for the Orphanage. Your little friend,

Ray Foster.

I owe you an apology, Ray, for not having gotten your name on our list sooner. We appreciate the \$2.00 very much. Ask Mother if she will help you to save some now for the B. B. I. girl, and I'll promise to put it in the paper right straight.

Moselle, Miss., Feb. 15th, 1928.

Dear Mrs. Lipsey:

I have been reading the Children's Circle. I enjoy it so much and so glad to see the children taking so much interest in helping to get the money to furnish the Orphanage rooms. I too am an orphan 68 years old. Have been an orphan for 62 years, so am glad to send in my little.

Mrs. Sallie Weeks.

This is not a "little" to us children, Mrs. Weeks, nor to the Orphans, but much. We thank you very much.

Russell, Miss., Feb. 9, 1928.

Dear Mrs. Lipsey:

I am a little boy 8 years old, and in the third grade. I have blue eyes and light hair. I haven't any brothers and sisters. I have memorized the Scripture verse on the Circle Page. I am sending 25c for the Orphanage room. Your little friend,

Harold Knox.

Thank you, Harold, but you must talk now of the Orphanage Ward, for that is what we have, a six-bed Ward.

Enterprise, Miss., R. 3.

Dear C. C.:

Here comes that Grand-pa again. Let him in long enough to say he loves all the C. C., and your letters, and work. I want to help you in the B. B. I. girl Scholarship, so I am enclosing \$1.00. This work will show us the good of cooperation. I hope Mrs. Lipsey can put our B. B. I. girl's picture in The Record sometime. Next May 29, I'll be 69 years old. With love to you all, I close.

J. L. Williams.

We are certainly glad to hear from you again, Bro. Williams, both on account of your pleasant, friendly spirit, and your dollar. I feel sure this is an extra dollar, and not one taken from the Cooperative Program. Thank you, Sir.

Aberdeen, Miss., Jan. 29, 1928.

Dear Mrs. Lipsey:

My Mother has taken The Record all my life, and now that there is a Children's Page I will be reading it also. I am 9 years old, but so small to my age that my little 5 year old sister, Carolyn, is near my size. I am in the fourth grade, but am having to sit in bed with a broken bone. Six weeks in bed isn't any fun, but I still have lots to be thankful for, so many good relatives and sweet friends. I have lots to amuse me in bed. I am sending \$1.00—a birthday gift—to help on the room we are to furnish at the Orphanage. I can't remember ever having missed Sunday School a day in my life unless sick or away from home. Much love, Your little friend,

Sara Watkins.

I hope that by this time, Sara dear, you have begun to get around



again, and how good it must feel! Friends and kin-folks can make it a heap easier for us, can't they? Your dollar has gone into the furnishing of our Six-room Ward at the Orphanage. Thank you so much.

Prentiss, Miss., Feb. 4, 1928.

Dearest Mrs. Lipsey:

I am a little boy 6 years old. I go to school. I'm in the first grade. I like to go to school. I like to read and spell. I help Daddy haul wood in my little wagon every evening. I'm enclosing 10c for the Orphanage. I am going to help some more. Your little friend, Willard Davis. When you "help some more", Willard, I suggest that it be for The B. B. I. girl we want to have in school next Fall in New Orleans. Your ten cents has gone to the Orphanage.

Byhalia, Miss., Feb. 5, 1928.

Dear Mrs. Lipsey:

I am a little boy 8 years old, and am a little orphan, but I am living with my Grandma and Aunt. Have been with them since I was 2 years old. I want to help with the room for the poor little children that have no home. I am enclosing 20c on the room and will send some more when I can. I like the Children's Circle. I am learning the verse you sent to say at school. Your friend, LeGrande Tilghman.

Well, LeGrande, you must do all you can for Grandma and Auntie, for I know they are mighty good to you. I mean, like bringing in wood and kindling, and wiping the dishes, and so forth. Thank you for the money.

Carthage, Miss., Feb. 4, 1928.

Dear Mrs. Lipsey:

I am a little girl ten years of age, and am in the sixth grade at school. My Grandmother takes The Baptist Record. I have one sister and three brothers. Our Mother has been dead three years. We live with our Grandparents. I know we have the dearest Grandmother and Granddaddy in the world. We live in the country, and do not have preaching but once a month, but I attend every time. Bro. Norris Roberts is our Pastor. I must leave room for another member, and am enclosing 20c for the "Orphanage Room". With lots of love, Mildred Gross.

It is certainly good, Mildred dear, that you have these dear Grandparents to live with. They love you very much, and want to make you happy. You see, I know about grandparents.

New Albany, Miss., Jan. 29, 1928.

Dear Mrs. Lipsey:

I am a little girl 11 years old. I have black hair, gray eyes. I have one brother and five sisters, and all are at home. I have been reading the letters on the Children's Page and enjoy them very much, so thought I would write. I have been going to Sunday School at the school-house until they organized at the church and S. S. stopped at the school-house. The church is so far from our home that I cannot attend in Winter, but wish I could, because I like to go so well, and will be glad when Spring comes so I can attend regular. I am sending 10c for the room at the Orphanage, and hope to send more in the near future. I hope them a joyous year. With best wishes, Frances Carr.

It is Spring, now, on the Calendar, Frances, but as cold today and yesterday, as when you wrote, perhaps. But the first thing we know, we are going to wake up in the morning, and Spring will be right here. And I'll be glad, too.

Kosciusko, Miss.

Dear Mrs. Lipsey:

I am glad we are having a Children's Circle. Daddy and Mother take The Baptist Record. I am always glad when it comes. I am a

girl 11 years old. I have two brothers and two sisters. I live 1½ miles from town. Well, good-bye. From, Mabel Sproles.

Nobody lives in the country, now, with good roads and so many cars. And five brothers and sisters can't get lonesome. Write to us again, Mabel.

Shivers, Miss., Feb. 7, 1928.

Dear Mrs. Lipsey:

I read your letter and thought how nice you were to write such a kind letter to us, and give us a page in The Baptist Record. You couldn't have pleased me in any other way any better. I am 12 years old, and in the 6th grade. I don't guess I am too old to write, so I am going to tell about our G. A., which stands for Girls' Auxiliary. We meet the last period every Friday afternoon and have it. I surely do enjoy having it. Mrs. Lipsey, we are going to send our next collection to the orphans. Your friend,

Ola Mae Cline.

Won't you send it, Ola Mae, for the B. B. I. girl? She is our specialty, now. As we say at school, she is our "peanut".

Shivers, Miss., Feb. 7, 1928.

Dear Mrs. Lipsey:

I am so glad you are giving us a page in The Baptist Record. You could not have pleased me any better. We take The Baptist Record. I surely do enjoy reading your kind letters and all of the other children's. I am 12 years old, and in the sixth grade. I have black hair and dark brown eyes. I am going to tell you about our G. A. We have our meeting last period every Friday afternoon. Mrs. C. V. Dodd is our leader. We have our program every meeting. Mrs. Lipsey, our G. A. class is going to help the little orphans. I will close for this time, as I have to study. Your friend,

Lola Mae Cline.

P. S.—Mrs. Lipsey, Ola Mae and I are twins.

Do you know, Lola Mae, I had a little suspicion of that? And would you and the other G. A.'s like to give your contribution to the B. B. I. girl, if Ola Mae consents, as I asked her?

Pinola, Miss., Feb. 4, 1928.

Dear Mrs. Lipsey:

My Daddy takes The Baptist Record, and I read it every week. I am a little girl 9 years old, in the third grade. My teacher's name is Mrs. Maude Chappell. I surely do love her. She is so sweet to all of us. I had pneumonia in November, and she and Mr. Chappell came out to see me. The children in our room also sent me lots of pretty flowers. I have two sisters married and one smaller than myself. She is 3 years old and wants to go with me to school. Her name is Willie Sue. I have lots of little cousins near me, so we have a nice time playing. Rubye Moore.

You must write again, Rubye, and help us with the B. B. I. girl. She is our girl, now, you know.

Yazoo City, Miss., Jan. 31, 1928.

Dear Mrs. Lipsey:

I am in the sixth grade at school. My teacher's name is Miss Love. I love her dearly. I am in the Junior Dept. at S. S., and go every Sunday. I belong to the Junior B. Y. P. U. and the Church. Our Pastor, Dr. Brame, baptized me on Christmas day. Your little friend,

Edna Knight.

We know your Pastor very well, Edna. I belong to several things, but the church is the best thing in the world to belong to.

Neshoba, Miss., Feb. 4, 1928.

Dear Mrs. Lipsey:

I am a little girl who wants every little girl to have a happy home, so I am sending you 25c to help furnish a room. Cloves Young.

Thank you for the money, Cloves. We have gotten enough money now for a whole Ward, a six-bed Ward, at the Orphanage.

Holcomb, Miss., Feb. 6, 1928.

Dear Mrs. Lipsey:

I am a little girl 6 years old, have brown eyes and brown, curly hair. Mother read the children's letters to me, and your letter about the contribution to the Orphanage. I haven't any little brothers and sisters. I am enclosing a contribution for the Orphanage. With best wishes, Winnie Fred Shumate.

Did you see what I told Cloves, in the letter just before this, Winnie? It's nice for us to have given a whole Ward, for six people, isn't it?

Porterville, Miss., March 9, 1928.

Dear Mrs. Lipsey:

We are two little girls. Have been reading the children's letters in The Baptist Record, and we enjoy reading them. We want to join the Children's Circle. We think we would like to be members. We are members of S. S. We go every Sunday that we can. Our school is out. Our teacher was Miss Jewell Hudnall. We will go in the fifth grade next Fall. We have one sister and one brother. Their names are Ralph and Bessie Jean. We are 9 and 10 years old. Your friends,

Hazel and Marguerite Caraway.

We welcome you into our Circle, Hazel and Marguerite. If you want to be Honor Members, you must send us something for the B. B. I. girl.

Harrisville, Miss., March 8, 1928.

Dear Mrs. Lipsey:

Just wonder if you will let another girl join your Circle. I sure am glad that we have a page in The Baptist Record. Daddy has been taking The Record for only about one-half a year, but I certainly do like to read it. I study the eighth grade. I go to Pearl School. Our school closed February 24 and I passed to the ninth. I go to S. S. every Sunday. Our Pastor's name is Bro. Allred. We sure do like him. I guess you know him. Please print this. Hoping to be a member of the Circle. Athaline Sandifer.

Yes, Athaline, I know Bro. Allred, and Mrs. Allred, too, and the babies. I like them, too. Your school is out early.

Harrisville, Miss., March 9, 1928.

Dear Mrs. Lipsey:

I am a girl 10 years old. I study the fourth grade, and go to school at Pearl. My teacher's name is Mrs. Searcy. I like her just fine. I go to church every Sunday. Our Pastor's name is Bro. Allred. I have three brothers and three sisters. Please print this. Hoping to be a member, Lucy Sandifer.

We are glad to have you and Athaline with us, Lucy. Please read what I said to Hazel and Marguerite, a minute ago.

Sibley, Miss., March 8, 1928.

Dear Mrs. Lipsey:

I am sending \$2.00 M. O. for the B. B. I. girl. Very truly, Gertrude Dacus.

We are certainly grateful for the good gift to our girl. But, Gertrude, we don't know the color of your eyes and hair, or any of the things the others tell us, or your age, which is important. Do write again.

Sturgis, Miss., March 11, 1928.

Dear Mrs. Lipsey:

I am a little girl 12 years old. I go to school and am in the seventh grade. I also go to S. S. every Sunday. Am in the Intermediate class. I have six class-mates—2 girls and 4 boys. Our Supt., Mr. W. S. Israel, is our teacher, and I sure enjoy going to S. S. I am sending you 10c for the B. B. I. girl, so I'll go, hoping to see my letter in

print, and wishing you and The Record and Circle cousins unlimited success. Jewel White.

Thank you, Jewel. You must come again, and help to make us a success.

Corinth, Miss.

Dear Mrs. Lipsey:

I am a little girl. I am 8 years old, and in the 3rd grade. I am 4 feet 3 inches high. My teacher's name is Miss Klutts. I go to S. S. We take The Baptist Record, and like it fine, the Children's Page anyway. I have blue eyes and light hair, and weigh about 53 lbs. I go to the First Baptist Church. My preacher's name is Dr. T. W. Young. Yours very truly,

Violet Liane Grissom.

Don't you mean, Violet, that you like The Children's Page, especially. We don't want to hurt the other pages' feelings, I know.

Greenwood Spgs., Mar. 17, 1928.

Dear Mrs. Lipsey:

Here I come to visit The Baptist Record again. I belong to the 4-H Club. Have been a 4-H member two years. I intend to have a big flower garden this year. I enjoy it very much. We 4-H members have a camp every year. We go and stay two or three days. I went to the camp last year. It was at Kollso Springs. I am sending a small gift for the B. B. I. girl. I hope she will teach God to everyone that does not know of our dear Savior. I am, Annie Waycaster.

Summer will soon be here, Annie, and then I hope you will go to the 4-H Camp again. Girls and boys have a heap of fun these days, don't they?

Greenwood Spgs., Mar. 17, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years of age. I go to school at Splunge, Miss. My school teacher's name is Mrs. Berna Pickle. I go to S. S. and my S. S. teacher's name is Miss Bernie Irvin. I have brown eyes and dark hair. I am sending a small offering for the B. B. I. girl. I am, Yours truly, Sibyl Waycaster.

I am glad to see you and Sister again, Sibyl, and grateful for the gifts.

Terry, Miss., March 16, 1928.

Dear Mrs. Lipsey:

I have been so busy studying that I haven't written to you in a long time. I am in the seventh grade. I am sending 10c for the orphans. I hope your plans will be carried out. It is Spring-time now, and I enjoy the weather very much, because Spring is my favorite season. Daddy is at New Orleans studying medicine, and will finish this year. I surely will be glad, because I miss him when he is away. County Line's Junior B. Y. P. U. visited Crystal Springs' B. Y. P. U. and we all enjoyed it very much.

A member of the Circle, Mary Sue Godman.

We are glad to hear from you again, Mary Sue, and thank you for the money. I know you miss your Daddy, but he will soon be home now.

#### COME TO GOODWATER

At Goodwater Church, Smith County, on April 2, beginning at five o'clock till nine o'clock, there will be a B. Y. P. U. Conference. All the churches in the Smith County Association are asked to send representatives, whether you have a B. Y. P. U. or not. Mrs. McCall, of Jackson, will have the work in charge. All come and be there on time.

—D. W. Moulder.



# THE POWER OF BAPTIST PUBLIC OPINION

By E. Y. Mullins, D.D., LL.D.,  
President Baptist World Alliance

The Baptist World Alliance has recently demonstrated its value to the Baptists of the world in a most remarkable way, which I think deserves special emphasis at this time.

I refer to the success of the petition circulated by the Baptist World Alliance in behalf of our persecuted brethren in Roumania.

As is well known, Baptists have been struggling for a number of years to change the attitude of the State church and the Government of Roumania toward their brethren in that country. Baptists of Roumania have grown rapidly in spite of the severe persecutions to which they were so long subjected. Dr. J. H. Rushbrooke has been very diligent and has made a number of visits to the Government officials in Bucharest from time to time during the past few years. Always there was favorable response on the part of the Government officials in the form of promises, but no result was accomplished. In 1922 a group of influential Baptists, American and British, visited the Roumanian Ambassador in the city of London, England, and laid before him the grievances and pleas of the Baptists of his country. He gave every assurance that the wrongs would be righted. But, as usual, nothing came from this effort and the persecutions continued against our brethren in Roumania. The attitude of discouragement and almost despair had settled down upon our people in Roumania and all over the world. In 1926 at a meeting of the Baptist World Alliance Executive Committee the same state of affairs continued. Dr. Rushbrooke reported upon his more recent visits, but without very much encouragement as to any change in the attitude of the Roumanian Government. As late as 1927 Dr. Rushbrooke wrote to me as follows: "Changes in Roumania compel a pause for the moment, and I have used it to appeal to M. Titulesco, who is supposed to have some Western ideas. We have so many disappointments that I dare not be very hopeful"

Dr. Rushbrooke added to the above the following: "Of course the public protest must go on in full force, and nothing be said of this move behind the scenes. I am quite prepared for its failure and for the need of going right on to Geneva".

I have quoted the above from a letter received from Dr. Rushbrooke in July, 1927, to show how hopeless the situation seemed to be even as late as that date.

But something was going on quietly which was destined to change the whole situation. It was the petition which was being quietly circulated among Baptists all over the world, protesting against the persecution of our brethren in Roumania.

I had the pleasure and honor of introducing the resolution into the Executive Committee of the Baptist

World Alliance in 1926 providing for the circulation of this petition. Just here let me correct one wrong impression which some people have received. It was thought that this petition contemplated as its chief purpose its presentation to the League of Nations at Geneva by an official of the Baptist World Alliance in the hope that the League of

Nations would take the necessary steps to require Roumania to carry out her Treaty obligations, under which she was committed definitely to the granting of religious liberty to the Baptist people. But it is an error to suppose this was the chief object in view. As I stated at the time when the resolution was introduced, the main object in view was to create public opinion and to influence the Roumanian Government by that public opinion. It was my conviction that as soon as the Roumanian people and the Government realized that the Baptists of the world number from twelve to fifteen million adherents, that they constitute one of the greatest Christian body in the world, that they represent the education, wealth, social standing, and political influence of the best elements of the modern progressive nations, a change would take place in the attitude of the Roumanians toward our Baptist brethren. In other words it was the emphasis upon the value and power of public opinion that was contemplated, far more than emphasis upon the petition to a governmental agency such as the League of Nations. The latter is quite within the rights of any other people. It is perfectly proper to send petitions to governments, and to try means to influence governments to grant religious rights. But I was not of the opinion that this phase of the matter would count for so much as the mere fact of creating a favorable public opinion in all parts of the world in behalf of the liberty of our brethren. And I rejoice to know that my estimate was correct, and that the Roumanian government has certainly been influenced by the Baptist petition. It has been circulated in practically all the countries of the world, between forty and fifty. I have in my possession one or two copies of the petition that are several feet in length, and according to estimates received from the headquarters of the European Secretaries, along with actual petitions in hand, there must have been between two and three hundred thousand names signed to this petition.

So that recently the Roumanian Government has suddenly changed its front and restored the status which Baptists enjoyed under the Hungarian Government before the World War.

Referring to the influence of the petition and its menace to the Roumanian Government in creating public sentiment, Dr. Rushbrooke wrote me recently as follows:

"But M. Titulesco understood the menace of our Petition, and it is his knowledge that Rumania has to set herself right with the world that accounts for this change. The

Petition, though it may not have to be presented as the leading exhibit in a formal complaint at Geneva, has been absolutely successful, and the "British Weekly" is quite right in congratulating the Baptist World Alliance. As you will see, my article takes care to stress the fact that this is the beginning only."

I think all Baptists everywhere will be greatly interested in this development. If the Baptist World Alliance had never achieved any other result this would justify its existence. It is a demonstration which cannot be questioned of the tremendous power of the unified public sentiment among our people. The world has become a unit and the pressure of public opinion can be exerted upon any particular point whenever it is necessary. It is for the purpose of emphasizing this point that I am preparing this article. Let Baptists everywhere believe in their own ability to influence the course of events in the direction of the Kingdom of God. Let them co-operate to these great ends, and there is no limit to the power which they may exert in this earth for the Kingdom of righteousness.

## THE NEGRO'S APPRECIATION OF THE SEMINARY.

It has occurred to me that it would be a good thing to let a negro express for his convention the appreciation which they have of the work of the Southern Baptist Convention in helping them to educate their ministers. I am copying here an unsolicited letter from Dr. E. W. D. Isaac, which he wrote out of his own heart.

Dr. Isaac has been one of the most faithful promoters of the Seminary, although he is heavily loaded with his own work as secretary of the National B. Y. P. U. Board, in which service he is achieving remarkable success. I would appreciate it if you will let your readers see this. The letter follows:

Yours fraternally,  
O. L. Hailey, Sec.

Dr. O. L. Hailey,  
943 Russell St.,  
Nashville, Tenn.

Dear Brother:

As we come to the close of another year, there is a disposition to express our gratitude for whatever has been done for us during the passing year. Yielding to that disposition I am taking time to write you for the purpose of stating that I, among hundreds of others of your colored brethren, feel unable to express my gratitude for the kind, brotherly, sympathetic, and helpful service that you are rendering our denomination, and consequently our people.

We realize that by reason of your faithful and unselfish service, we are the beneficiaries of some splendid gifts which would not have been bestowed upon us otherwise. You can never tell how much you have wrought nor how much good you have accomplished by the active part which you have played in

bringing to us a Seminary for the training of our ministers. You have not been content to plant this splendid institution in our midst, but you have continued to serve us in our effort to equip and maintain it as faithfully as you did in our efforts to secure the cooperation of your brethren in building it.

We want you to know that we regard yours as a labor of love, and as an unusually great sacrifice on behalf of your weaker brethren. We are already seeing the good effects of the work of this Seminary. Its students are getting higher ideas and loftier conceptions of their calling and their task, and are improving sentiment and conditions among our people as they come in contact with them. We shall ever hold you in grateful remembrance for this splendid service, and shall continue to pray that your life may be prolonged, and that greater opportunities will be offered you to help a weak and struggling people.

May the Lord bless you in all that you undertake in His name, is the sincere wish of your devoted friend,

E. W. D. Isaac.

## EVANGELISTIC SINGER

L. G. Kee of 158 Griffith St., Jackson, Miss., is available for service in Revival Meetings.

References: Profs. I. E. Reynolds and B. B. McKinney, Seminary Hill, Texas, or Mr. Alvon H. Doty, Jackson, Miss.

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## COLLEGE COLUMN

## STAE TEACHERS COLLEGE

## Sunday School and B. Y. P. U. Convention Welcomed

This week is red-letter week to Hattiesburg Baptists. We are hosts to the Mississippi Sunday School and B. Y. P. U. Convention. State Teachers College is pleased to entertain a portion of the guests, and to cooperate with the others who are working to make the Convention a splendid inspirational success.

## Sunday School Manual Course

Twenty-four students are taking a course in the Sunday School Manual under the interesting instruction of Mr. Pennebaker.

## Early Risers

Last week, Mr. Pennebaker taught the book, Pilgrims' Progress, from six to seven A. M. each morning. Those who enjoyed the course thought the hour a perfect one for quietness and interest.

## BLUE MOUNTAIN COLLEGE NEWS

## B. Y. P. U. and Sunday School Conference

About twelve representatives from B. M. C. have gone to Hattiesburg to attend the B. Y. P. U. and Sunday School Conference. We are proud of the fact that our own beloved President, Dr. L. T. Lowrey, is President of this conference. How we would all like to be there in a body today, but since distance prevents we can only be there in spirit.

## Revival Closes

The revival at the Lowrey Memorial Baptist Church closed Sunday night, after a good week of "sowing and reaping". There were twenty-nine additions to the Church by letter and by baptism, and about sixty-eight who consecrated their lives to the Lord's service. Dr. McGlothlin proved a great blessing in the lives of many who heard his wonderfully inspiring and helpful messages. He left Sunday night having won the admiration of a host of young people at the College and at Mississippi Heights Academy, as well of the people of the town. As our Pastor said, "Dr. McGlothlin proved to us that he could do something else besides be President of a College."

## Prayer Meeting

This week is Freshman Week in the noon-day prayer meetings. Each day some member of the Freshman Class leads the service. They are proving their ability in this kind of service in a splendid way.

It was quite a treat to have Mr. W. L. Compere, a Ministerial student of Mississippi College, conduct the Chapel exercises Tuesday morning. The songs he sang and his talk, he made on the importance of music and singing, were thoroughly enjoyed.

—Ruby Talbot, Reporter.

## THE CREED OF WOMAN'S COLLEGE

People marvel that Woman's College has been able to class as a standard college in only fourteen years. New students and members of the faculty seem surprised and pleased with the spirit which characterizes the college. This spirit, so unusual and characteristic, is embodied in the creed of Woman's College, formulated fifteen years ago, and it has enabled the college to pass successfully through many crises and at last reach the goal of standardization.

The creed was formulated at a very critical time in Woman's College history, when many people interested in the college began to doubt its worth. It is true that Dockery Hall, then called Ross Hall, was the only dormitory on the campus and that there was only one other building that could be used as an administration building.

However, there was a group who believed in the worth of Woman's College in spite of its lack of teaching facilities, and they formulated the following creed:

We believe in Woman's College. We believe that what she lacks in material equipment is more than balanced by the fine spiritual atmosphere.

We believe that the saying of Christ, "And I, if I be lifted up will draw all men unto me," can be applied to the college in this way, if Christ be lifted up here, he will draw many girls here.

We believe that the arm of God is not shortened since the days these words were written, "God shall supply all your needs according to his riches in glory by Christ Jesus."—Phillipians 4:19.

We believe that the spirit of God, for which the souls of men are parching can be had for the asking. "If ye then, being evil know how to give good gifts to your children how much more shall your heavenly father give the holy spirit to them that ask Him."—(Luke 11:14.)

We believe that if we ask we will receive, if we ask what is on God's great program for us.

We believe that Christian Education is a part of God's great program as laid down in Matthew 28, where Christ says, "Teach," and he promised to be with those who are carrying out that program.

We believe that because the cattle on a thousand hills are His, and the silver and gold are His, that He can finance that program.

We believe He will give wisdom for the task if we ask it. (If any of you lack wisdom, let him ask of God and it shall be given him.—James 1:15).

We believe that nothing can come between this school and ultimate success, unless those who foster it get out of line with the great program of God.—Scissors.

## AMITE CITY, LA.

It was my pleasure to be with Pastor Sam Gordon in Amite City, La.,

the third Sunday in March. I was pastor there one year forty years ago, and on this visit I asked all to stand who were members forty years ago, and only three stood, the others had gone, or too feeble to attend.

I visited Miss Mollie Purser, who is now in her 90th year, and who is a sister to the three Purser brothers who have gone to their reward. She makes her home with Bro. Britton Purser, her nephew. She takes The Baptist Record, and keeps up with the work in Mississippi, and enjoys it like reading her Bible. She is ripe for the upper Kingdom.

Pastor Gordon is also a Mississippian, and spoke of Editor Lipsey's articles and the noble stand the Jackson pastors and others took against the Boxing Bill.

He referred to Dr. W. B. Riley's speech before the Baptist Bible Institute in New Orleans the other day on "The Famine of the Word", in which he showed that the real truth was fading way with the masses of the people.

Bro. Gordon is doing a good work and is well in the hearts of the people. Kindly,

—J. H. Lane, McComb.

## "FROM OVER IN ARKANSAS"

If my fellow townsman, Mr. Geo. Moreland, will excuse me for using the above phrase, I shall give to you and my other friends in Mississippi, a brief report of my whereabouts and doings during the past nine years.

The first seven years of my sojourn in Arkansas was given to the pastoral care of churches that I could reach from my home in Jonesboro. During the past two years I have been giving my time to Jonesboro College, looking after its finances during the week and preaching on Sundays where the interests of Jonesboro College claimed my attention.

Jonesboro College, as you perhaps know, is the youngest Junior College in the Southern Baptist Convention. This institution was opened four years ago and has made a marvelous record in the number of students it has reached, and in character of the work that has been accomplished. To date we have given opportunities for instruction to more than 1,700 young people; the majority of these coming from the territory of Northeast Arkansas, and yet we have gone beyond this territory into something like a dozen states in our service to those that have favored us with their presence. We have the best administration building that I have any knowledge of among Southern Baptists. We now have under construction a \$100,000 dormitory for our young ladies. I am especially charged with the financing of this institution. My work among Arkansas Baptists has in every way been most agreeable, and I trust profitable. The brethren have been generous in recognizing what little ability I have for service. I have been glad to serve in any way that I could. I have greatly rejoiced during my absence from my native

## IN MEMORIAM

## Mrs. Susie Myers

Was born March 3, 1840, near Dry Creek Church in Rankin County. Her maiden name was Susie Martin, and she was married to Alva Myers. Died March 13, 1928. Just lacked seven days of being 88 years old.

She leaves one son, M. Z. Myers, of Terry, Miss., and two daughters, Mrs. B. E. Therrell, Florence, Miss., and Mrs. G. P. Smith, Kilburn, La.

Sister Myers joined Dry Creek Baptist Church when a girl, and remained a faithful member of that church until her death. She has made her home with her daughter, Mrs. B. E. Therrell, for a number of years, where she received the kindest treatment.

—B. A. McCullough, Pastor.

state, in the progress made by my brethren east of the river. You are more fortunate in some respects than we are, especially is this true in the matter of keeping out of debt. We have been burdened with demoralizing debts for several years, but things are looking better now and we feel that real progress is being made along all lines.

Yours fraternally,

—W. J. Derrick.

PICTURES IN WAR-TIME  
Lieutenant Locklear

By J. J. L.

You may have read in a recent issue of the Saturday Evening Post an article by Will H. Pickens in which he tells about that greatest of aerial stunt flyers, Lt. Omar L. Locklear. Maybe the article interested and the pictures thrilled you. But you could not have been reached by them as I was. For I served under Lt. Locklear and flew in the same ship with him.

Perhaps you do not remember Lt. Locklear by name. But if you were a movie fan in 1920 you will recall the greatest thriller the moving picture industry has ever produced, "The Great Air Robbery". In this picture he was the hero. Before he flew in front of a lens he had established a number of records. The most spectacular of these was that of being the first person in the world to change from ship to ship in mid-air. This he did at Atlantic City on Decoration Day, 1919.

It was in the spring and summer of 1918 that I knew Lt. Locklear. He was then instructor in the cross-country stage at Barron Field, Fort Worth. I was "timekeeper" of the stage, my duty being to assign cadets to the various ships, to dispatch them on designated routes and to keep a record of their flying time.

Though Locklear was daring, he was not reckless. He considered well his chances and planned carefully his stunts. This did not prevent Major Turner, the marine who commanded the field in June of 1918, from confining to the post for one month Lt. Locklear and Lt. Milton Elliott for having stunted over the city of Fort Worth. Lt. Elliott was



then his friend and later his partner. I do not think that Lt. Locklear's assignment to the cross-country stage (instead of to the acrobatic stage, where he naturally belonged) was due to his excessive daring. It was due to the same army policy which turned good blacksmiths into bad cooks and set the delicate fingers of magneto experts to replacing smashed tail-skids.

Between the private soldier and the officer there is a great gulf fixed. But when the officer is obliged to rely upon the soldier and when the soldier admires and respects the officer, constant, close association can bridge the gulf with friendship. Lt. Locklear was a gentleman as well as an officer.

He told me that he had formerly been a motorcycle stunt rider. One of his stunts had been to climb the side of a four-story building on a motorcycle. He suspended a stout rope from the roof, ran the rope through a ring above the front wheel and attached it to a pulley fastened to the hub of the rear wheel. Starting the engine he ascended like a toy monkey on a string, and descended safely, using compression for a brake. He built a crude aeroplane and in it toured Texas before the war began.

Though he did not give me my first ride in the air, he was the first and only pilot to let me fly a ship. After I had almost gotten the ship into a tail-spin by climbing too fast, I signed to him to "take the stick". I think he was glad to do so. He shouted to ask if I could stand a "tight spiral". I nodded. He brought that JN4 down in a spiral as tight as the shaving from a carpenter's plane. The descent was so rapid that the high shriek of the rigging wires almost drowned the whuff-whuff of the propeller. He landed at such an obtuse angle that we bounced twice.

Air-sickness is not peculiar to beginners. I have seen Locklear land five minutes after taking off, climb out, rest his forehead on the padded edge of the cockpit and vomit heartily.

Locklear was the first flyer to demonstrate the natural stability of a flying airplane by climbing out to the extreme tip of a wing while the ship was in flight. Later he mounted a machine gun on one wing and flew.

\* \* \*

The last time I saw Lt. Locklear, was on Dec. 31, 1920. I had had to change trains at Morristown, Tenn. There was a wait of several hours. I wandered about the streets and happened upon a small movie house where "The Great Air Robbery" (then almost a year old) was billed. I went in.

The story, what there was of it, was extremely poor. But the stunts which the hero pulled in the air were marvelous. He dropped from the undercarriage of one ship to the cockpit of a second; climbed out on the wing of the second and, catching a ladder, climber back to the first ship. Close-ups of the hero showed a tall man who wore a curly, short mustache, who had slightly

squinting bright eyes, and who smiled gently almost all of the time.

I do not know how the story ended. I did not see the end. After an hour of wiping sweat from the palms of my hands, a got up and went away from there. For Lt. Locklear, the hero, my friend, was dead—and I knew it.

He had been killed a few months before while making the last scene of another movie air-thriller, "The Skywayman". The last scene of the scenario called for the Skywayman to plunge to his death in the night, his machine in flames. For once Locklear was too great an actor. He did just that. In the same ship perished his faithful friend and flying partner, Lt. Elliott.

"The Skywayman" picture was not released. If it ever is shown, I do not know whether or not I shall go to see it.—Pikes Peak Legionnaire.

(Continued from page 10)

tion it, and that is, that there is not a single fire-escape anywhere on all those buildings in which our children live. Can any of us ever doubt that God does care for these little ones, or we might have had in all these years, a terrible tragedy, there. How soon will we see to it that they are made safe, as well as comfortable. The Board of Trustees meets early in March, and let us pray that it will disentangle itself from so much red tape, of which our brother who is so puzzled as to what to do writes, and put this Orphanage in a respectable condition, and then, let each church send one Sunday's S. S. collection each month to be used to keep it so. Don't be afraid the Orphanage will have too much, for last year from the budget it received something over \$9,000.00, between seven and eight thousand more from other sources, which won't keep over two hundred children who must be fed, housed, warmed, taught and clothed, in any too much luxury you know.

I hear that several members of this Board live in and around Jackson, and we hear also that the Baptists in Jackson were as ignorant as the rest of us as to the conditions there.

I think we need a Board of seven members only, and all women but two, and that it should meet not less than once a quarter, with the executive committee of this Board having a regular meeting once each month, to attend to the institution, and to let the denomination know when things are not going well with it. And we need men and women on it who have its interest ever before them. The Board now has 18 members and I am sure is too big to function. Those are our children entrusted to us by God and the laws of Mississippi, and is it honorable for us to neglect them? It is the business of every one of us, for we are a democracy, to see that we, as a denomination, are not recreant to the trust. I don't know how you feel, but I feel that I am just as recreant as anybody, because I should and would have known if I had "visited the fatherless" as the

Spirit said I should do, to be really true to our religion. He did not tell us to do anything but to visit them, and do you not agree with me in believing it was because He knew if we visited them we would do all other needed things for them? Let us pray daily that God will give us time to get them in comfort and safety, before some terrible tragedy occurs.

And now a word to the W. M. U. Don't send anything to the Orphanage before writing to find if it can be used. I am sure we can trust Mr. and Mrs. Massey to tell us the truth about it, and we are in danger, as an association of being "top-sided" in our gifts. In the store-rooms used for extra cover, etc., there are, I am told, over 1,800 new quilts. I did not count them myself, but it looks to be that many. For sometime let us sell the quilts we would send, and give something we learn from headquarters is needed.

And since I haven't the slightest idea what organization did it, I am going to tell you what one organization sent there (and valued the box in which they sent at \$50.00). I saw a room about 16 feet square, the floor of which was covered with shoes of every kind except good ones. Some for one legged folks, for they had no mates; some for ultra fashionables, for the heels were spikes and 4 or 5 inches high; some for "high flyers", for they had no soles; and I don't go further, for they were all fit only for a bonfire. A shoe-maker to whom they were offered said it would not pay him to haul them. This isn't fun, but a fact. God knows I do not think it a fit subject for fun. Oh, women, can't you see that if we don't quit crediting ourselves with the things we do for our Lord, that we are in grave danger. A box of things fit only to feed a bonfire valued at \$50.00! God forgive us all, and may we never forget to thank Him daily because "He knoweth our frames, He remembereth that we are dust."

One, who blames herself with all the rest of you, and joins you in praying Him to give us an opportunity to "bring forth fruits mete for repentance." Your friend,

—Lizzie George Henderson.

#### BAPTISTS OF THE COAST By D. Wade Smith Evangelist State Mission Board

After four months of observation and labor with the Baptists of our Coast section I feel it my duty to give to the Baptists of Mississippi and others who may read these lines through our State Paper, a view of the great host of loyal cooperative Pastors of the coast.

##### 1. The Preachers.

Down here I have found a group of loyal, consecrated, faithful soldiers of the Cross of Christ. Mississippi Baptists should be, and I am sure are, proud of our ministers of this section of our State. These Brethren do not fail to ring out the warning against sin, lift high the Cross of Christ and at the same

time set forth, in a great way, our Baptist Program.

Dr. W. A. McComb, Pastor of the First Church of Gulfport, is a noble man of God; an evangelist and a financier, and is loved by all Baptists of the Coast. His council and leadership in the Harrison County Association means much to the Denominational work.

Rev. P. S. Dodge, Pastor of Grace Memorial Church, North Gulfport, with his personality among the young people, leading them into real service for the Master, is doing a splendid work.

Rev. J. H. Gunn, Pastor at Long Beach; a consecrated pastor with a worthy program, is leading his people on to victory.

Rev. W. C. Hamil, shepherding the churches of Hansboro and Ocean Springs; a reliable and loveable character, stands four-square for the Baptist principles and a New Testament Church.

Rev. J. M. Edwards, Pastor of Sharon Church, with his fine Christian spirit and love for his Church, is leading onward and upward.

Rev. Ben Ingram, a princely preacher and competent pastor is leading the First Church of Biloxi in a great program for our Lord.

Rev. J. H. Walker, pastor of the Second Church of Biloxi, with his love for that Church and her people, is making progress in the Kingdom work.

Rev. C. S. Clark, the pastor of the newly organized Church of Pass Christian, with his consecrated life and ability to lead, is marching that Church on in a commendable manner.


##### II. The Churches.

I have found, in the Baptist Churches of our Coast Country, a spirit of unity, fellowship and loyalty to Christ and our cooperative program in its fullest.

There seems to be no place for slackers in these Churches. Each

## \$50 Reward

\$50 will be paid if R. V. Turner's Quick Relief Salve fails to relieve croup, head colds, catarrh, sore throat, headache, earache, eczema, itch, burns, risings, bruises, cuts, sores, rheumatic pains or piles. It is one of the most powerful, penetrating, germ-killing, pain-relieving and healing salves known to science. Removes corns in a few hours without pain; also seed warts. Large box by mail, 60c. Agents wanted. Write for special terms. R. V. Turner, Box 1122, Montgomery, Ala.



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member is called on to show his colors and manifest a real love for Christ. The slogan of our people in this section seems to be "The Coast For Christ."

### III. The Opportunities.

One can see here a constant stream of tourists pouring in from all parts of the world. This gives our Baptists here a wonderful opportunity to evangelize. Too, there is found on the Coast, any and all kinds of Faiths, Creeds and forms of Doctrines. This affords an opportunity to ring out a Gospel message in the midsts of many false teachings.

Most of all, the pleasure seekers of the interior of Mississippi and of many other States flock to the Coast for their pastime. This makes it very difficult to maintain a spiritual atmosphere among the young Christians of this section.

### IV. The Need.

Dear reader, let me ask you to lend a helping hand to our Brethren of this entire coast country. They need your prayers that God might bless them in a special way. They need encouragement. A letter along this line to any or all of them would mean a spiritual tonic for them. O that we might hear the Macedonian call coming from the hearts of hundreds of our people saying: "Come Down and Help Us."

Let us thank God for what he has already accomplished and for the great progress that is being made by our Baptists of the entire Coast line of our State.

### BACK AT WORK IN CHINA

Home again! If you have never been exiled from your home and work by circumstances over which you had no control you cannot know the joy that is ours to be back in Kaifeng!

Upon the repeated and urgent telegraphic advice of our American Minister, following the tragic events which occurred in Nanking March 1927 we left our stations in Interior China for places of safety on the coast. Ever since then Honan has been one vast battle field across which the opposing armies have marched from east to west and from north to south contending in a life and death struggle for every foot of ground. Tens of thousands have been slain and still more wounded. Vast stretches of the province have been laid waste and every form of business and industry has suffered from the blight of war, banditry and famine.

Our Mission property has been occupied continuously since June the first and the property and work have suffered severely. The personal possessions of most of our Interior missionaries have been "appropriated" by the soldiers who occupied the houses and what has not been taken has been badly damaged by hard use.

During the year I have made four trips back to Kaifeng, and we have been waiting eagerly ten months for the time to come when we could all come back and take up again the broken threads of our work. I spent some time in Kaifeng and

Chengchow during the fall and was convinced that the personal attitude of Marshal Feng Yu-hsiang, as well as, that of many of his leading men, was entirely friendly to Christian work and but for the difficulties of travel and the fact that Honan was still within the fighting zone there was no reason why we should not all return.

Contrary to the advice of both Chinese and foreign friends eight of us felt the time had come to return to Honan. I was going to return, and so strongly did the seven ladies feel the call to go back that with one mind and heart we all sought by prayer to ask the Father to open the way for us. Many have thought that mission work was finished in China, but we came back with the same urge in our hearts which brought us the first time when the command "Go ye" sent us here to Honan. Though soldiers were everywhere in the compound and all missionaries' homes occupied, still we found two rooms in our home the first night and Misses. Walker and Humphreys found places to stay where their work is located. We have gotten our entire house now, and renovating, cleaning, airing and scrubbing have kept seven or eight men busy for days.

We began preaching twice a day to the wounded soldiers in our school chapel the first Sunday after our return and carried on the two services through out the week. Yesterday was our second Sunday at home. It was a wonderful day. The morning service was one that we shall never forget. The chapel which seats about six hundred was crowded to capacity. The window sills, the pulpit platform, and the aisles were all full. However, it was not the large audience that made the service memorable, but rather the character and earnest attention of the people. The wounded soldiers came crowding in. There were the halt, the lame, and the blind and these with arms in slings and legs in splints. One man came borne in the arms of two of his comrades, one came on the back of another man, and one, finding nobody to carry him, sat on the floor and walked along on his hands and feet. The thump, thump, thump of crutches is seldom out of our hearing and reminds us constantly that these sturdy country youths marched away from their homes with bright prospects but what hope is there in China for the crippled and lame? How eagerly they did listen and when I had finished preaching I announced that all might go who wanted to, hoping that the congestion might be relieved, so we could divide up into classes for Sunday School. So few left that it was impossible to do anything but have another preaching service so we had a second sermon by Mr. Chang. We then had to invite the men to leave that the women, many of whom had stood through two sermons, might have their service. The women had come in droves from the nearby villages and after we got the men out of the chapel and the women had a chance to spread out, they filled

the chapel and Mrs. Sallee and two of the Chinese women preached to them.

Many of the Christian and missionaries are doing personal work in the wards and at the bed sides, and we have never in all our experience seen people so eager to hear the Gospel. They plead with the workers to stop and preach to them and pray for them and they beg for Bibles. Last night one man met Mrs. Sallee and Mrs. Tong in the yard and told them he was leaving right away for the front and begged for a Bible. They tried to put him off, as they had none to give him, but he would not take no so Mrs. Sallee came in the house and found one of ours and gave it to him.

So urgent have been the requests for baptism that we have started eight enquirers' classes in which more than fifty are enrolled and Misses. Cox, Alexander, Hare, Mrs. Sallee, Mrs. Tong, Messrs. Chang, Howson Lee, and Charles Pong are all teaching eager enquirers.

The faithfulness of most of the Christians, evangelists, Bible women, and other workers during these trying months gives us cause for praise. The hearty welcome from the Christians, the friendly attitude of the people, and the wonderful opportunities for preaching the Gospel assure us that the Father leads us back at His appointed time and convinces us that the day of Mission work in China is not over. The future shall see yet more glorious triumphs of His matchless Grace.

W. Eugene Sallee.

Feb. 20, 1928.

### TEN THOUSAND PER CENT

W. W. Hamilton, New Orleans, Louisiana

"A hundred fold" is ten thousand per cent. What an investment, and how eager we should be to buy up such an opportunity! What must the Baptist Bible Institute say to these young people who are writing us from all over the land, and are offering lives consecrated to the

work of our Lord?

A business man asked the other day: Have you some young man who is having a hard time getting through school?" "Yes, an A.B. of Howard College was in my study yesterday, saying, 'I do not see how I can make it.'" The man quickly said, "Tell him not to worry any longer. I will see him through the rest of this session. I can't preach and there is little that I can do, and it will be a joy to have another, whom I have helped, doing the work of the Lord."

He was told that a \$200.00 scholarship would put such a student through the full session, and he quickly said, "Well, I can take care of two at that rate." There are many individuals and churches and societies whose hearts turn to such a ten thousand per cent investment in a definitely assigned student. The Baptist Bible Institute is having letters almost daily offering opportunities to invest in the best young men and young women. Think of it! Ten thousand per cent on two hundred dollars for time and for eternity!

These students sweep floors, wash dishes, serve in the dining room, cut grass, rake leaves, drive trucks, serve extra in stores, collect laundry, press and mend clothes, do barber work, wash cars, scrub floors, act as night watchmen, anything that is worthy, to help pay their way. The financial assistance is worthily placed. An A.B. of Baylor University goes on duty at three a. m. and serves as an orderly until breakfast time to get the necessary aid. Think of investing in such a man at ten thousand per cent!

A visitor said to a little girl, "And what will you do, my dear, when you are as big as your mother?"

"Diet," said the modern child.—Tid-Bits.

### WANTED

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